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# THE CRITICAL REVIEW.

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For the Month of May, 1760.

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## ARTICLE I.

*The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XVII.*

THE subject of this volume is interesting, and the manner entertaining. To the division described here, is almost the whole of the European commerce with Africa confined; it cannot therefore fail of proving agreeable to a judicious reader, to see the geography of this coast more accurately laid down, the humour and disposition of the different nations more nicely characterized, and the produce and staple commodities more fully described, than has been attempted by any former writer. In this light it appears to us; but whether or not the authors have been misled by false authorities, amidst the multiplicity of voyagers, travellers, and compilers, they have consulted, is what we cannot pretend to determine; that task belongs to persons who have resided in the country, and from long observation entered perfectly into the manners of the natives, and peculiarities of the various kingdoms of Africa.

Sect. I. contains an historical account of the origin of the French, Portuguese, Dutch, English, Brandenburg, and Danish commerce to the coast of Guiney; in which the claim of the Dieppers, to the honour of having first led the way to the African trade, is examined, and the progress of the Dutch and English companies, erected on the ruin of the Portuguese commerce, concisely related. Speaking of the Portuguese, 'they did not (say our authors) confine themselves to the extirpation of the French only; the same severities they used against other

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Europeans, and even against the private merchants of their own nation, who were hardy enough to encroach on their privileges. Their ships and cargoes were confiscated, and the crews put to death. One instance in particular is given of a Lisbon ship, the cargo of which was condemned to the king's use, the ship to the company's, and the crew to death. The Dutch were the only Europeans who continued firm to their interest, in contempt of dangers and difficulties. Their perseverance was crowned with success, and at last they made themselves masters of the forts of Elmina and Axim, obtaining that security by their courage, which the Portuguese had lost by their insolence and cruelty. In what manner they used their good fortune, is a point we shall at present pass over. Certain it is, that if any credit be due to the Portuguese historians, neither natives or foreigners had any reason to rejoice in the change of masters; as to the pride and barbarity of the Portuguese, the Dutch added a species of cool brutality, peculiar to that phlegmatic people. The rebels, says Vasconcelos, speaking of the Dutch, owed their success more to debauchery and drunkenness, than to courage. They stuck at no means to accomplish their ends; fraud and force were the same to them, so that they arrived at the same end. They first ruined the morals of the natives and perverted their understandings, after which they became the fit tools of their wicked designs. Wine, spirits, and the indolence of the Portuguese, were in fact the true instruments of their good fortune. By these they raised themselves to be masters, or rather pirates, so formidable by their numbers, that they seized the forts of Bourtri, Cora, Cormantin, Aldin de Fuerto, and Commendo. In the end they got possession of Elmina itself, and for the space of many years carried on so peaceable and profitable a commerce, that their returns from thence amounted to little less than two millions in gold, besides other commodities. The quantity of merchandize, which they exported thither from Europe, and the good bargains they gave the negroes, raised them high at first in the esteem of those barbarians, who soon found reason to consider their fair and honest dealing as a bait to lead them to their destruction. Such are the words of Vasconcelos, an historian who may be supposed strongly prejudiced against the Dutch; although it must be owned, that his report of their conduct here bears but too strong a resemblance of their behaviour in the Indies, and wherever they proposed to settle colonies.'

The character of the Dutch is pursued, and not badly hit off in the following extract:

‘After



After the reduction of Elmina, the Dutch doubted not but the whole trade of Guiney would soon center there, and fall into their hands. Van Ypren was ordered by the company to reside at that important place in quality of governor-general of Guiney and Angola. He applied himself assiduously to the reparation of the fortifications; he enlarged the chief building, encreased the number of the houses, and was no less careful to give strength and beauty, than conveniency to the place. At first he treated the natives with great indulgence, but as soon as the English expressed an inclination to share in the trade of the country, and had for that purpose applied to the negroes for leave to establish colonies, then was the kindness of the Dutch altered for a severity and cruelty unbecoming a nation that owes its being to commerce, and forms pretensions to civilized humanity. They even presumed openly to attack the English by seizing upon Fort Cormantin, where at that time the governor usually resided; a barefaced usurpation, that became one motive of the war in 1666, between England and the United Provinces. To keep the natives in more absolute subjection, they erected forts at Bourtry, Sama, Cape Coast, Anamaboa, and Akra, under pretence of protecting them against the frequent incursions of the inland natives, their constant enemies. Not contented with this, they assumed to themselves a right of confining the commerce of certain places solely to themselves; even the fish caught by the poor negroes of certain sea-ports, they prohibited, under severe penalties, from being sold at any price to other nations; although to cheapen it they have suffered it to rot in the market. In a word, the government they erected was the most despotic and arbitrary that could be, taking cognizance of all affairs civil and criminal, and rendering themselves the sole judges of property, liberty, life, and death. Notwithstanding this, they still continued to pay the lawful sovereigns a small tribute for the lands on which they built their factories; but this they soon reimbursed themselves in, by the most unfeeling extortion, and corrupt perversion of justice.

The discontent and disaffection of the negroes rose so high, when Barbot resided in the country, that having come to an open rupture with their imperious masters, they kept the director general blocked up in Elmina. This quarrel, which continued for ten months, ended, after two assaults were given, in the loss of four men only on the side of the Dutch, and about fifty on that of the negroes. However, had those barbarians had perseverance enough to continue the siege longer, St. George Elmina must probably have fallen into their hands, and been for ever lost to the Dutch. Barbot thinks their resentment

against the Dutch but too well founded. He relates some of the most cruel and savage punishments inflicted upon those miserable wretches for faults merely trifling, by the Hollanders, who ought rather to have smiled at their simplicity, had they been possessed of the bowels of humanity. Hence it was, that the author was daily implored to procure them the protection of France, and assist them to throw off a yoke altogether unsupportable. Such has been the conduct of this phlegmatic people invariably, in all their conquests and establishments, whether in Asia, in Africa, or in America. They would monopolize the whole trade of those countries, without deserving any share of the favours of the natives; they would insinuate, cajole, flatter, and cringe, that they might rule, domineer, and play the tyrant, both tending to the same ends, self-interest, and the *love of gain.*<sup>2</sup>

The history of the English company is still more entertaining, because it is more interesting to a British subject. The sketch, indeed, is but short, but not the least animated part of this work. Having presented the reader with a view of the rise and progress of the trade, from the reign of Elizabeth to the accession of William III. they proceed to relate the disputes between the company and private adventurers.

‘ The revolution introduced a number of interlopers in the African trade, to the great prejudice of the company. Those adventurers diminishing the price of European commodities, and raising that of slaves, ivory, and gold dust, obliged the company to implore the aid of parliament; but a majority appeared at that time in the house for an open trade. For three years the trade was made free to all the merchants of Great Britain, upon paying to the company ten per cent. on their exports and imports, from port to port in Africa. Thenceforward the decline of the trade became sensible, and so low was it reduced in 1700, that the company, after setting forth the prejudice they had received from the encroachments of adventurers, proposed, as the only resource, to enter upon a treaty of neutrality with the French company, for all the establishments between Cape Verd and Sierra Leona. This, however, did not take effect, and the act for laying the trade open being expired in 1712, all the remonstrances of the company to parliament did not prevent a renewal of it. Then the directors again changed their measures, and began to think, that the decline of commerce was owing rather to the warm opposition and rivalry between them and the adventurers, than to the act, which laid the trade open. In fact, this opposition only served to irritate both parties, now so highly inflamed, as to stick at no means to accomplish the ruin of



of each other. The company spoke of the adventurers as pirates, and treated them as such as often as they had it in their power; while the private merchants retorted upon them, by asserting that they fattened upon the spoils of the nation, and restricted the trade, in order to raise the profits. Now at length, the company finding every other endeavour fruitless, began to chime in with their rivals, and to insinuate, that by a coalition the profits of each might be augmented, the trade extended, and the encroachments of foreigners prevented. By means of their forts, and the facility with which they could penetrate the navigable rivers, the company in one respect maintained great advantages over their competitors. They could easily push their trade into the inland countries, and procure a variety of commodities in greater abundance, and at a lower price than their rivals. But the adventurers, on the other hand, balanced these by equivalent advantages. They fitted out shipping at less expence; they carried on the trade by correspondents, without the expence of forts, governors, factors and servants. Hence they were able to undersell the company, particularly in the slave trade, and to make three returns from the American colonies, while the others performed two voyages. All these reasons concurred in persuading the directors of the company, that their best method was to join issue with some of the most wealthy among the adventurers. In truth, they could not expect but to be losers, while the nation in general were gainers, and this it was that put it out of their power to maintain their forts and establishments. But as it was unreasonable, that they should support the expence, while the rest of the nation shared the advantages of their forts, the company, in proposing a coalition, demanded an equivalent for this. The matter was referred to the board of trade, and all the particulars examined by a special committee. The resolutions of this committee were, that the trade should be free, and exempted from all expences whatever, and that the crown be at the yearly charge of 10,000 l. for maintaining forts. The company complained that this sum was insufficient, and made it appear from their books, that in factors, agents, repairing, interest of money, and other expences, near three times the money would be necessary to put the commerce upon a right footing. This they more fully proved by the examples of France and Holland; but notwithstanding all these measures, things remained in the situation we have mentioned till the year 1730, when some new regulations, of little consequence, were made.

We are next favoured with a geographical view, a description of the inhabitants, produce, European settlements, trade, and

other particulars of the several kingdoms which compose the Gold Coast. Speaking of the settlement at Elmina, the authors make this curious remark :

‘ The Portuguese supported all the inconveniencies of the climate much better than the Dutch. This most travellers have attributed to their temperance and sobriety ; but the women are more susceptible of diseases peculiar to the country ; numbers of the most healthy and robust being carried off in a few months, weeks, and frequently in two or three days. It would be difficult to explain this phænomenon, and it is the business rather of the physician than the historian. We can easily perceive why the Dutch should be less healthy than the Portuguese ; the change they undergo from a cold to a hot, from a moist to a dry, and from a dense, heavy, to a thin, fine, and rarefied atmosphere, must occasion correspondent alterations in the fluids and solids : but why the Portuguese females, whose habit is lax, fibres delicate, and perspiration free, should be more sickly than the males, is what we find so difficult to explain, that we must either doubt of the fact, or ascribe it to some irregularity in their manner of living.’

However complete and accurate the method of our authors may be, it is certainly too copious and prolix for a work of such extent as an Universal History. They have first described the particular manners, the trade, and produce of each distinct kingdom, and then the general manners and traffic of the inhabitants of the whole coast. We must likewise observe, that marks of haste too frequently occur, both on the part of the writers and of the printer : notes, for instance, are sometimes misplaced, the same remarks repeated, and the stile not always correct ; to which we may add the inaccuracy of the titles to the sections ; many of which promise what is to be found in the next section, as if the division was made rather by accident than from a general plan. With these trifling blemishes, unavoidable in a work of great length, there is really a great fund of entertainment in this volume, some specimens of which we shall communicate for the reader’s satisfaction.

After describing the persons of the negroes, our authors proceed to the qualities of the mind. ‘ They have a quick apprehension and ready memory, together with a surprising presence of mind upon the most sudden and alarming occasions ; but such is their indolence, that only necessity can oblige them to use those talents given them by nature. Neither prosperity nor adversity make any impression upon them ; and although they are greedy in amassing wealth, yet are they perfectly indifferent to the loss of it. In general they are crafty, fraudulent, and vil-



villainous, seldom to be confided in ; and no opportunity is passed over of cheating an European, or indeed of cozening each other. They are dissemblers, flatterers, thieves, gluttons, and drunkards ; equally incontinent and covetous, to gratify either of which passions they stumble at nothing. An instance of their insensibility is, that, if they obtain a victory over their enemies, they return home dancing and singing ; if they are defeated they do the same, round the graves of their friends and fellow soldiers. The same joy appears on either occasion, and a stranger cannot distinguish a victory from a defeat, but by their shaven pates after the latter. M. Foequenbrog says of them, that they rejoice at funerals ; and were they to see their country in flames, they would cry out, ‘ Let it burn,’ not permitting the misfortune for a moment to suspend their riotous mirth and drunkenness. Like the old philosopher, every negro has his maxim, *omnia mea mecum porto* ; their whole care is concentrated in their own persons. In a word, they are perfectly insensible of grief and joy ; for those sallies of animal spirits scarcely deserve the name of joy : they sing till they die, and dance into the grave.

‘ The women are proportionably handsomer than the men, strait, slender, and well limbed ; their chests high, their mouths small, and their eyes full of spirit and vivacity. They are quick, chearful, and loquacious ; gay in their disposition, and loose in their principles as to gallantry, but temperate in their diet. Yet after all, both males and females, when necessity surmounts their natural indolence, are laborious, industrious, and ingenious ; applying themselves with great diligence to agriculture and fishing, so far as they are excited either by avarice or poverty. In a word, to sum up their character, they are like the rest of mankind, a composition of virtues and vices, only that here the latter are greatly predominant, and the former the result of necessity, if in such a case they can be called virtues. Their natural talents are good, but their passions are strong, their ignorance great, and they abandon themselves totally to the calls of nature, without dread of *shame*, that shield of decorum, decency, and human virtue itself. Be the actions of the day what they will, those negroes go to rest at night undisturbed by reflection, free from care, and true disciples of that doctrine, ‘ *take no thought for to-morrow.*’ Artus proceeds in their character ; they are, says he, of so ready a conception, that they easily apprehend whatever is shewn them ; nor are the eyes of the body less piercing than those of the mind ; for it has been observed, that they are able to distinguish objects at sea, incomparably farther than Europeans, and even to describe faces,

where the very men are invisible to Dutchmen. But it would be tedious to repeat all that author has said of them ; a miniature describes the features with as much strength, as a picture as large as the life.'

Speaking of the nuptial ceremonies, it is observed, that among negroes it is no uncommon expedient ' to marry for a livelihood by the dishonour of their wives. These husbands are a set of voluntary cuckolds, who not only permit, but excite their women to spread all their snares for lovers, the husband often executing the office of pimp. It is inconceivable with what address those women counterfeit the genuine passion of love, and persuade the cull that they are only gratifying their own desires while they are fleecing him. The usual way is either to pretend they are not married, or else artfully to insinuate to their gallants their dislike of their husbands, on account of their inhumanity or impotence ; and it is remarkable, that this last plea is generally the strongest with Europeans ; as if it were a pleasure to rob another of his property, or an indirect compliment to them that the husband is unworthy. It is frequently so contrived between the husband and his wife, that he should surprize the gallant in the act of love ; in which case he recovers about six pounds sterling damages ; that being the price at which female honour is rated.'

' In the kingdom of Anta, a woman who has borne ten children is separated from her husband, and banished to a solitary hut, remote from all mankind, where she is carefully supplied with every necessary of life ; at the expiration of this term, and the due performance of all customary ceremonies, she returns to her husband, and lives with him as before. It is pity no writers have informed themselves as to reasons for so peculiar a custom ; probable indeed it is, that, like most of their other peculiarities, it is founded upon superstition and ignorance. In all the countries in Guiney, without exception, women are esteemed unclean during their *catameniae*, and not only deprived of their husband's bed, but banished the house during that term. Artus reports, that they circumcise their children of both sexes at a certain age with great solemnity ; but Bosinan and Barbot both affirm, that the operation is hardly known in any country on the Gold Coast, besides Acra, where it is done at the time of baptism or consecration. Many Europeans have thought that this custom was borrowed from the Jews, like some other usages among them, such as marrying the wife of a brother, doing honour to the moon at certain seasons, &c. but a very little reflection would have shewn them, that



that the rite of circumcision prevailed among almost all original and unmixed nations, and that it now prevails among the savages, both in the islands and continent of the Terra Australis, or great Southern Continent.'

In the interior countries, the laws in criminal cases are generally more severe than on the coast, 'as they are not softened or restrained by the influence of the milder manners of the Europeans. He who debauches the wife of another man here, is not only ruined himself, but draws destruction upon all those who are connected with him by blood. If the delinquent be a slave, the punishment is death, and that in the most cruel manner that can be devised; besides, a certain fine is imposed on his master. Here they despise the sordid villainy of setting a woman's virtue to sale, and profiting by her prostitution. If she be caught in adultery, her life is the price of her fault, unless it be purchased by her relations at a great expence; but the woman who indulges her passion for a slave infallibly dies, without possibility of redemption. The slave perishes with her, and her relations are obliged besides to pay a considerable sum of money to the injured husband. Every considerable negro is in this case his own judge; and if he should be too weak alone to avenge himself, he calls in the assistance of his friends, who readily offer their aid, being sure to be no losers amidst the plunder that ensues. The inland negroes are more wealthy than the inhabitants of the coast, and therefore persons convicted of adultery pay roundly for their incontinence, the fine sometimes amounting to 5000 l. sterling. Bosman says, that he has lived in most parts of the coast, but cannot recollect one person whose fortune was equal to so heavy a burthen; yet is it by no means uncommon in the interior countries. Even the maritime kings, except those of Aquambao and Acron, would be hard pressed to raise such a sum by the sale of all they are worth; yet the severity of the punishment by no means banishes the crime from society: a woman with strong passions is blind to all consequences; nor is it indeed to be wondered at in countries where polygamy is permitted, and where twenty women are confined to one man, each in her turn to taste the frigid, cold, and languid joys of an enervated husband. Their wits are therefore continually employed on the means of procuring a lover, and because the men, terrified at the punishment, are less forward than the nature of the sex might admit, the women omit no stratagem to allure them. So unbridled are their passions that if they meet a young fellow alone, they run into the most indecent excesses, and swear they will accuse him to their husbands of an attempt to violate their chastity, unless he gratifies their  
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lust. The woman has no redress, should the husband prove unfaithful; her only remedy is to wean him from his vice by the gentlest, softest, and most engaging arts; for none besides the *muliere grande* dare presume to chide him. She indeed will check him severely, and even threaten to leave him, if he persists in his irregularity; but this is all the punishment she is able to inflict. Hence it is that every woman is studious of pleasing, and of preserving to herself those marks of favour by her obliging conduct, which she cannot command by her authority.'

Some excellent customs, which natural understanding would seem to have dictated, prevail among the negroes. On the whole coast there is not a single beggar, by profession, to be seen, notwithstanding the great number of poor. 'When a negro finds he cannot subsist by his labour, he binds himself over to a master for a certain sum of money, or his friends do it for him, who is obliged to find him in all necessaries of life. In return, he engages to defend his master with all his power, to watch his affairs, and, in seed and harvest time, to labour as a husbandman. Thus every man becomes usefully employed, and the infirm and aged are taken care of by their friends. In other respects, the whole people are beggars; and the king himself is not ashamed to beg of an European a trifle which he might purchase for a penny; but this is rather from a freedom and openness of temper, than from necessity: Bosman, indeed, attributes it to a shameless avarice.'

The speeches made by a public orator at births and burials, has certainly a great influence on the manners of the people, and answers a very moral purpose. At the latter, after enumerating the virtues of the defunct, the priest pathetically exhorts the assembly to imitate them, to live well, to avoid giving offence, to perform religiously their contracts and engagements, with a variety of other moral topics. Many of their religious practices, and even their superstitions, have a rational *end*, however ridiculous and absurd the means may appear. Among these we may reckon the interrogations put to the deceased, concerning the reason of his dying, and causing so much grief to his relations and friends; a custom which the artful address of the priests has now perverted, and turned to their own advantage. It would be unnecessary to enlarge on the religion of this country, so fraught with ignorance and absurdity; and our scanty limits will not permit us to mention several excellent political institutions, which do credit to the good sense of those untutored barbarians.

Having amply described the political and natural history of the Gold Coast, our authors proceed to treat in the same manner



ner the Ivory and Grain Coasts, that division of the coast, known by the name *Sierra Leona*, the trade and nations bordering on the rivers Gambia and Senegal, the European forts and settlements, the manners and commerce of the interior countries, as well as the coast, as far as the frontiers of Barbary on the one side, and the rise, or at least supposed origin of the rivers Niger, Gambia, and Senegal, on the other. Here we find a great variety of curious subjects discussed, not immediately relative to the intention of history, particularly a theory of the tides and currents on the Guiney coast, deduced from the general laws of attraction, and an inquiry into the origin of those great rivers flowing into the western sea, which are the means of the principal commerce of Africa. Nothing can afford more entertainment than the history of the interior kingdoms of Fouli, Mandingo, Quoja, Jaloff, &c. and the style of the authors seems to rise with the subject. The following narrative of a civil war that happened in Fouli will furnish an agreeable specimen :

‘ By the established laws of this monarchy, and indeed of a number of negro kingdoms, although none but princes of the blood can be called to the throne, yet the crown descends not from father to son, but from brother to brother, or nephew to nephew ; that is, if the king have no brother, his rights descend to his nephew by his full sister, or in preference to the son of his mother’s daughter only, as the blood royal is most assuredly untainted in the female line. With regard to the children of the king, their blood is always dubious, as the king’s women generally indulge themselves in acts of gallantry and intrigue : nor is it thought very safe to rely on their word, since the methods anciently used to oblige them to a true confession are now abolished. The only instance in which the king’s sons pretend to the throne, is when they have married a princess of the blood, because in that case the blood is sure upon one side at least ; and if by any accident they fail of succeeding themselves, the right of their children is however indisputable, and always admitted. But without regard to these customs, the *siratick sirè*, who reigned towards the close of the last century, endeavoured, from a natural affection for his children, to raise them to the throne, and with that view he invested the eldest with the dignity of *kamalingo*, a post always filled by the presumptive heir. The prince of Sambaboa, was at that time possessed of the office, but deposed, to make room for his cousin the *siratick*’s son, notwithstanding his amiable qualities had attracted the esteem and engaged the affections of the nobility and people, who had long with pleasure beheld him as the heir-apparent. He was the king’s nephew, handsome in his person, easy in his address, of noble

noble sentiments, liberal and generous in his disposition, and of approved courage, which he had often signalized against the enemies of his country. Such was the person removed to make way for the young *firatick*; a circumstance that gives us a mean idea of the old king's policy, though we cannot blame his preferring the interest of a son to that of a nephew, had the latter been possessed of less amiable qualities. The old *firatick* intended to have confined his nephew; but penetrating into the king's intentions, he withdrew from court under a strong guard; and although he had nothing to fear from the negroes, who were to a man strongly attached to him, yet knowing that his uncle had drawn over the Moors to his views, he retired to the frontiers to avoid involving the nation in a civil war, and bringing those calamities upon the people, which they might avoid under the government of the worst of princes. However, all his endeavours could not prevent numbers of the nobility from joining themselves to his fortune, and forsaking their country, rather than their affections and zeal for so esteemed a prince; a cession which the enraged *firatick* looking upon as a kind of rebellion, raised a numerous army to suppress. As the *firatick* with his army advanced, Sambaboa, who resolved not to draw his sword against an uncle to whom he had always given the name of father, continued to retire; but at last finding himself hard pushed by this defensive war, his faithful attendants exposed to all the calamities of fugitives and outlaws, and lastly, that the command of the king's army was given to his rival, who had usurped his dignity, he determined to come to an action. His cousin, whose forces were greatly superior, better provided, and flushed with what they esteemed equal to victory, driving the enemy before them, did not at all hesitate to embrace the occasion. A battle was fought, Sambaboa was victorious, and the *firatick's* son, with his potent Moorish army, totally defeated, through the conduct of the brave prince and his intrepid faithful little army. Reflecting, however, upon the consequences of a civil war, which must inevitably terminate in the ruin of the people, and in establishing more firmly the power of the Moors, who were already possessed of the confidence of the monarch, he took the noble resolution of removing into some distant kingdom, and sacrificing every ambitious view to the duty of his country and uncle, who he desired might die in peace; after which he thought he might recover the throne through the affections of the people, in spite of all the arts made use of to supplant him. A conduct that reflects equal honour upon him, and disgrace on more enlightened princes, who, for a petty state, or trifling additional title, lay aside natural affection, duty to their people, the ties of friendship, the most solemn engagements,



ments, and whatever ought to be dear to reason, honour, and religion.

‘ The old *siratick*, whose mind seems to have been enervated with age and bodily infirmities, fell all of a sudden into the most austere fit of devotion, from a life not very strict or scrupulous; and this made him commit the government into the hands of his son, while he spent his whole time among the *marbuts*, placed round him by the insidious Moors, to draw his attention from the affairs of the nation by religious zeal, and thereby to establish their own influence the more firmly. They knew the young *siratick* rested his security upon their support, and that, by raising him to the throne, they might get the reins of administration into their own hands; it was their business therefore, to shut the old king’s eyes against the merit of his nephew, which could not be done while he continued to meddle with public affairs, and the *marbuts* were made the pious instruments of this artful policy. Their endeavours were soon followed with all the success they could wish; that weak old prince became so passionately enamoured of the alcoran, that he carried a huge folio of text and glossaries upon the doctrine of Mohammed slung round his neck; although he laboured under the enormous weight of this sacred burthen, inclosed in leaves of massive silver, yet would he never lay it aside, or be prevailed upon to change it for a more commodious and portable copy. He heaped honours, preferments, and wealth, upon the *marbuts*, who had always access to him under the cloak of devotion. So intirely was he weaned from all temporal concerns, that he looked upon a pilgrimage to Mecca as the highest proof of human wisdom, of pure religion, and claiming the best right to the title of saint; the highest dignity that human nature was capable of acquiring. He had sent one of his prime ministers into the kingdom of Kayor, to conduct from thence, at a great expence, a celebrated *marbut*, of whose virtues he had been told some marvellous stories; and this same saint and his noble attendant made a visit to the French, in the isle of St. Lewis, by whom, out of respect to the *siratick*, they were received with great honours and extraordinary marks of distinction,

‘ The banishment of Sambaboa continued for the space of thirty years, part of which time he lived upon the frontiers of Fouli, perpetually in arms to defend himself against the attacks of the Moors, and the artifices of the young *siratick*. At length he demanded protection of the king of Galam, and a safe retreat in his dominions; which that prince, after having been informed of his character, readily granted; though at first hear-  
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ing only of his valour, he was greatly embarrassed how to conduct himself in so delicate a situation, fearing on the one hand to offend such a hero, or to violate the rights of hospitality, and on the other, to admit so dangerous a prince into the bowels of his kingdom. Being acquainted with the cause of his banishment, the justice, the piety, and the valour of this unfortunate prince, he sent a great body of his nobility to conduct him into his dominions, assigned lands for his support, officers for his household, and treated him in every respect with those honours due to his rank and character ; a conduct of which he had never reason to repent, as the fugitive prince ever repaid it with the utmost fidelity, attachment, and gratitude. In this situation he lived many years, adored by the king of Galam, beloved by the nobility, and the idol of the people, who wanted nothing so much as to raise him to a throne, to which he formed no pretensions : such, however, was his prudence and moderation, that the wishes of the people excited no jealousy either in the old king of Galam, or the prince his successor ; they too well knew the equity of Sambaboa, and the inclinations of the Fouliaus, to apprehend a rivalry. In the year 1702, as he was beginning to sink under age and misfortunes, his uncle died, his cousin was deposed, and Sambaboa called by the numerous voice of the people, to fill that throne from which he was so long banished, and reign over that people who always loved him.

‘ His reign began with expelling the Moors, who had caused so many misfortunes to the nation, with fortifying several provinces that lay exposed to the insults of the neighbouring states, and with reforming all those abuses which had crept into the administration, during the indolent and weak reign of his uncle. His wise design was to render his people happy, and himself secure, by the felicity he communicated to them : but he was cut off in the midst of all those joyous prospects by a sudden death, which De Brue scruples not to attribute to poison, and the artifices of the Moorish priests, and the deposed prince, son to the late king. He was succeeded in the throne by Samba Donde, who soon afterwards fell in battle, by the hands of his own brother, Bubaka Siré, raised upon this event to the crown ; an usurpation of which he was in a short time deprived, by Ghelonghaya, a person he had elevated from a low station, to the high rank of *kamalingo*.’

We shall close this article with what we may venture to call a spirited description of the manners of the priests or *marbuts* in the interior kingdoms. ‘ We come now (say our authors) to speak of the *marbuts*, that numerous ecclesiastical body, once driven



driven out of the Siratick, but now restored, with additional immunities, more than sufficient to wipe off their disgrace. In their habit they differ but little from the laity on common occasions, though altogether another people as to other circumstances. Jobson observes, that in their private œconomy, and the general conduct of life, they have nothing in common with the rest of the world, all being formal, affected, stiff, and designing, and a regular series of the most refined hypocrisy and priestly cunning : a character which we fear may be applied to too great a number of the priests of all nations. Here they are ambitious, in order the better to gratify their avarice and pride ; the passion being altogether sordid, and partaking not a particle of that noble elevation of soul that grasps at power, the better to serve the public, and struggles for exaltation, only to shine with the greater splendor and utility. The *marbuts* have towns, and even whole provinces, sequestered from the state for their maintenance, into which they admit no other negroes but their slaves, employed in tilling the lands, and cultivating their grain, fruits, roots, and all the other necessities of life. They marry intirely among themselves, never making any alliances with the rest of the people, and all their male children are born priests, and bred to the mysteries of the function ; particular care being taken in instructing them in the principles of the Levitical law, upon which many of their ceremonies are founded, and to which, next to the Koran, they pay the highest respect. With regard to other regulations of marriage among the *marbuts*, authors talk but vaguely, observing in general that polygamy is permitted, and every thing else that is customary with the laity ; tho', if we may credit their oldest and best historian, their usages are kept a profound secret from the vulgar. In many respects, however, their conduct deserves the highest encomiums : they strictly observe those laws of the Koran relating to abstinence and temperance, carefully avoiding every excess in eating, or at all touching wine and spirituous liquors ; they cherish commerce, are honest and fair in their dealings with each other, as if they would by this atone for the frauds they commit on the people. Charity is a virtue which they never violate among each other, tho' it never extends to that universal benevolence which alone renders it valuable ; and they will never permit any of their society to be sent into slavery : if he has offended against the laws, they punish him agreeable to the institutions, or, as we may call them, the canons of their church.

‘ These good qualities, tho' blended with strong vices, are the cement which firmly binds the fabric of this institution, and procures the respect of kings as well as of the vulgar. If a *mar-*  
*but*

*but* is met on the road by persons of the first distinction, they form a circle round him, fall upon their knees in prayer, and receive his benediction; which custom is observed even in the palaces of kings when a priest enters. Labat says, that the negroes in general, and especially those of Senegal, entertain the highest regard and deference to their clergy; believing, that all who offend them cannot live above three days after. The *Mandingo marbuts* spend a great part of their time in the instruction of their children; and Jobson relates, that he had seen schools and seminaries which contained some hundreds of youth, where they are taught to read, write, to expound the Koran, the principles of the Levitical law, the nature of the *marbut* society, how it is connected with the body politic, and yet a separate community, with such other knowledge as is fashionable among them. But what they instil with their first milk, is, an inviolable regard and attachment to the interests of the society, profound secrecy, gravity, and a reserved conversation and conduct, together with sobriety, temperance, and the principles of morals, at least as far as it regards the good order of the fraternity, and commands the respect of the laity.

‘Their children are taught to read and write, upon a little book formed of a smooth hard wood; the latter by drawing the characters themselves, and the former by reading certain characters resembling Arabic, wrote down by their tutors. They use a kind of black ink, formed from the bark of a tree, and a pen resembling a pencil, or rather the *Στύλος*, *stylus*, or pen of the ancients, with which they wrote upon their waxed tables. Some authors alledge, that their characters resemble the Hebrew more than the Arabic; which is a plain indication of their being ignorant of both: for it is impossible they could bear any affinity to characters so extremely different: but all agree, that their laws are written in a language totally different from the vulgar, which the lay-negroes of every degree are ignorant of, and is supposed by authors to be a corrupt Hebrew or Arabic. We are told from the same authority, that the great volume of the *marbut* laws or institutions, regarding the society, is a manuscript, of which they take copies for their private use. If we may credit Jobson, it is not in their own schools, and to their own children only, that the *marbuts* communicate their knowledge, but to whole provinces, and without distinction to every youth they meet. They travel, according to him, with books and families from province to province, teaching wisdom and religion wherever they pass, and enforcing their doctrine equally by precept and example. Every town is open to them, and the *marbut* travels whole kingdoms unmolested in the heat of the bloodiest wars.



wars. Writers differ with respect to their manner of travelling, some affirming, that, like *mendicants*, they live upon the public, and alms which they receive from every family; while others are no less positive, that they support themselves by trade and the sale of *grisgris*, asking no other alms than scraps of paper, which they convert into solid food and raiment by virtue of those mysterious characters with which they impress them. Certain it is, that they carry on the richest commerce of the country, especially the *marbuts* of Setiko, who trade deeply in gold, slaves, and *grisgris*: and this may be one end of their progresses thro' different kingdoms, as well as the instructing the ignorant, and the performance of their apostolical function. Their chief branch of trade is gold, which they draw from the interior countries of Nigritia, and the extremities of Lybia and Barbary, in exchange for their *grisgris*; and such is their avarice, that they hoard up large treasures, deep hidden in the ground, and to be buried with them, under the pretext of religion, reserving in public only what is sufficient to answer the purposes of nature, the gratification of their ambition or pride, and the purchasing of the Portuguese a kind of blue stone, which their women wear round their waists, as a preservative against hæmorrhages, to which they are very subject; or from the other Europeans such articles of luxury as may be wanted to keep up the esteem and veneration of the people. To conclude this section, and our account of this extraordinary society, it may be sufficient to observe, that they throw all the obstructions they are able, and cross by every possible means the endeavours of the Europeans to penetrate to the source of the river Gambia; apprehensive, that their success might lessen their trade, and render them less necessary. They represented to Jobson the hazards and difficulties of such an enterprize, with so much zeal and warmth, that, with all his partiality to them, he could not help attributing their excessive friendship to selfish views.'

The variety of different nations, and infinity of particulars described, renders it impossible for us to give an abstract of the whole volume; but our readers, we hope, will rest satisfied with our extracts, which convey a tolerably just idea of the execution of this part of the Universal History.

ART. II. *The Life and Heroic Actions of Balbe Berton, Chevalier de Grillon. Translated from the French by a Lady, and revised by Mr. Richardson, Author of Clarissa, Grandison, &c.* 2 Vols. 12mo. Pr. 6s. Woodgate and Brooks.

WHETHER this pretty little performance ought not properly to be called *Memoirs of the Reigns of Henry II. of France, and the four succeeding monarchs*, is what we will not dispute with the editor; though certain it is, that the heroic actions of Grillon compose but a very small, and, indeed, the least entertaining part of the work. Frequently he seems unnecessarily introduced, only to comply with the promise made in the title page. Every instance of his courage is raised to a prodigy; battles are decided, and the fate of war determined by his single arm; in one word, the language is inflated in proportion as the action recorded wants real dignity; and the author has taken the utmost pains to give genuine and interesting facts all the air of a romance. Had he not resolved on being a biographer, he would merit praise as an historian. The politics, intrigues, factions, military transactions, characters, and designs of the great personages of the French court, are described with spirit: the language is animated, and reflections masterly; but little care is taken to range events in that natural order, which constitutes the beauty of historical composition. The relation of separate facts is lively and entertaining, but their combination and the harmony of the whole, in our opinion, perplexed; thus we perused the author with abundance of satisfaction, but with profit little proportioned to what we might expect from his abilities, and the importance of his subject. To own the truth, in giving our readers an idea of the performance, we are forced to confine ourselves to the exploits of Grillon, because it would be next to impossible, to follow the historian in his relation of the civil wars, so desultory and unconnected is his manner.

Balbe Berton de Grillon, descended from a very ancient family, was born at Murs in Provence, in the year 1541. The sports of his childhood distinguished a warlike genius; his greatest pleasure was in the clashing of arms, sound of trumpets, and neighing of horses. He followed with the utmost ardor, parties of racing, wrestling, and other exercises which tended to give him vigour, dexterity, and courage. At the age of sixteen he obtained leave from his father, to serve a campaign under the duke de Guise, and for that purpose repaired to Paris, where his birth, vivacity, graceful person, and ardor for glory, procured



cured him the best reception, and highest distinctions. In quality of volunteer he attended the duke de Guise at the siege of Calais, and was the first who mounted the breach made in the important fort of Risban.

‘The officer who commanded in Risban no sooner discovered Grillon upon the breach, than (astonished at so daring an attempt, and to punish him for such an excess of rashness) he attempted to throw him into the moat; but the chevalier de Grillon, being aware of his intention, attacked, disarmed, and threw him down first; and, without considering whether he was supported, he forced his way into the fort, put all he met to the sword, with so intrepid a courage, that, alone, and unassisted, he sustained the united efforts of the besieged, till he was joined by those that followed him.’

To the prowess of this hero our historian attributes the conquest of Calais: from this moment he was considered as one of the greatest warriors of the age, and pitched upon by the duke for the execution of the most arduous enterprizes. At Guines he reaped fresh laurels, and the honour of first mounting the ramparts of that place. Soon after he was introduced to Henry II. by the duke de Guise, with these words: ‘This gentleman has no other fortune except his birth and his sword; but I have a strong presage, that he will one day become formidable to the enemies of your majesty.’ Henry received him graciously, gave him a benefice, and appointed him captain of five hundred men, in a regiment of six thousand, commanded by the baron Defaudret. This post he soon quitted from dislike to the character of his colonel, and an eager desire to mix in busier scenes. By his means the duke de Guise suppressed that dangerous conspiracy of d’Amboise, formed by the prince of Condé, which threatened the lives of the Guises, the liberty of the king, and the extinction of the catholic religion.

We next find him performing wonders at the siege of Rouen, where he served as a volunteer, and then attaching himself with inflexible loyalty to the interest of his king, Francis II. against the prince of Condé, for whom he had the highest personal esteem and friendship. At the battle of Dreux, fought between that prince, as general of the Huguenots, and the constable who commanded the king’s army, Grillon was greatly instrumental in the defeat and captivity of the former. Observing that the right wing of the Huguenot infantry was not supported, he instantly assembled a body of volunteers, attacked them with so much fury in flank, that he put them in disorder, and changed the fortune of the day; a glory which he purchased at the price

of his blood, having received two wounds : a second time he was wounded in the bloody action of St. Denis. Immediately after which battle the duke of Anjou sent Grillon, the count de Brisac, and the viscount Pompadour, to take possession of Mucidan. It was taken, and Grillon, tho' wounded, had all the glory of that action ; his two associates being both killed in the beginning of the engagement. On this occasion it was that Charles IX. raised him to the post of colonel of horse.

Grillon next distinguished himself at the siege of Poitiers, where he appeared at the head of every sally made by the garrison. Our author speaks in raptures of his conduct, tho' he informs us of no particulars. At the battle of Moncantour, Grillon, after giving a thousand glorious proofs of his courage, gave a very signal one of his generosity.

‘ A Huguenot soldier, believing that in him he should destroy one of the great supports of the Catholics, resolved to kill him, to revenge the death of so many Calvinists, to whom the arm of this great warrior had been so fatal : the soldier concealed himself in a place from whence he could put his design in execution, knowing that Grillon, when he returned from the pursuit of the fugitives, must pass that way : the soldier fired, but only wounded him in the arm ; Grillon, incensed at this treachery, ran and seized the assassin ; but at the instant his sword was lifted up, the soldier fell at his feet, and asked his life : Thank my religion, replied Grillon, and blush that it is not thine : go, I grant thee thy life ; and could there be any reliance on the word of one who can be a rebel to his king, and equally faithless to religion, I would demand thy promise never again to draw a sword, but in the service of thy lawful sovereign. The soldier confounded, and penetrated at this instance of mercy, solemnly vowed to be no longer of the number of rebels, and to return to the Catholics.’

At the siege of St. Jean de Angely, he stormed the breach, and carried the town sword in hand at the head of his own troops, unsupported by the rest of the army. In this service he received a wound, which gave Charles IX. great uneasiness, as it was thought dangerous. During his confinement, he was honoured with a visit from his king, who, giving him his hand, said, ‘ Your valour, zeal for my service, and the success which has followed your exploits, are above praise ;’ then embracing him, he added at taking leave, ‘ Adieu, brave Grillon ! a name he always with the justest title preserved.’

After the recovery of his wounds it was that Grillon visited Italy, Malta, and combated with great zeal, the timid specious arguments



arguments of those powers who refused to accede to the christian league against the infidels. Our author acquaints us, that he was the great instrument of the confederacy formed about this time, in consequence of which the famous battle of Lepanto was fought. What share our hero had in this memorable victory, we are informed in these words :

‘ Don John of Austria, when he reviewed his forces, had discovered some armed vessels ; but they appeared to be in so defenceless a condition, that he thought it would be impossible to make use of them ; and being informed that no officer chose to accept the command of them, he gave orders that they should be kept at a distance ; apprehending they would rather be an incumbrance than of any service to the fleet. Grillon, a simple knight of the galleys of Malta, accustomed to give orders for victory, seized with eagerness an opportunity so agreeable to his bravery : assured of his own heart, and relying on his good fortune, hesitated not a moment to ask don John’s permission to command those vessels ; and promised he would meet either death or victory. This proposal, from any other besides Grillon, would have been rejected as rash ; but his great courage, and resources in extremity, joined to the air and confidence of an hero assured of success, so charmed don John and all the generals, that he obtained what he so ardently wished for.

‘ The Turks, who saw these boats so ill-provided with soldiers, approached with the utmost disdain, believing that nothing was so easy as to seize them. They paid dear for this attempt ; and were convinced that victory was not certain as they had flattered themselves. Never hero fought with more resolution and calmness than Grillon.

‘ The most daring were seized with terror ; where-ever he engaged, Turks fell in heaps around him : his followers, animated by his example, imitate him ; attack, and conquer.

‘ The barbarians, seeing the number of men in these victorious barks did not lessen, and that their fury and ardor for victory were still the same, cried out, That heaven certainly supplied this hero with Christians, or they must arise out of the waves, to fight under him. All their eyes were fixed on him : a cloud of arrows covered him ; he received one, which pierced his arm ; he drew it out, and, exasperated at the wound, made redoubled efforts, filling the vessel he attacked with slaughtered Turks. This bravery had few examples. The generals of the Ottoman fleet could scarce believe their enemy was mortal ; and those of the christian navy beheld with the utmost admiration and astonishment this prodigy of valour.

'The glory of this action impelled those who were witnesses of it, to the generous resolution of devoting their lives to their religion and country: the combat became general; the bravery of the Christians made these barbarians feel, that valour can supply the place of numbers. A thousand times Grillon dared death by plunging himself into the midst of danger, or in assisting and rescuing those who wanted his aid.

'The corsairs of Algiers and Tripoli, seeing victory declare in favour of the league, resolved to seize the Maltese galleys, that they might assume to themselves the glory of this important prize: success at first favoured their attempt; they surrounded the galleys, and were just upon the point of taking them; which Grillon perceiving, he immediately came up, and compelled the enemy to defend themselves: they fought the more resolutely, as they were eager to obtain such a prize; but all their efforts served only to render the glory of their conqueror still more conspicuous.'

He was chosen as the most worthy to carry the news to the pontiff, which office he accepted, notwithstanding a wound he received in the arm, and was received by his holiness with very uncommon marks of distinction.

His fame rose so high, that it excited the jealousy and emulation of all the young cotemporary warriors: among these was Bussi d'Amboise, a man greatly esteemed at the court of France for his valour, but so insolent and presumptuous, as rendered all intimacy with him dangerous. Bussi, piqued at the superior reputation of Grillon, determined to fight with him. Grillon was not less jealous of his honour: they accidentally met in the Rue St. Honoré, and Bussi asked with a haughty air, what it was o'clock?—The hour of thy death, replied Grillon, putting his hand upon his sword. A fierce combat began, courage and dexterity were employed with equal advantage on both sides; but they were parted by some lords of the court. Our author, inconsistently enough, gives the advantage to Grillon, tho' no circumstance, in the relation of the combat, seems to shew any superiority on either side; but to be a hero, he must be made conqueror on every occasion. This rencounter produced an animosity, which must have terminated in blood, had not the greatness of Grillon's mind gained a more glorious victory than ever his arm could. Both the warriors had accompanied the duke of Anjou to Poland, on his election to that crown: passing through Germany Bussi quarrelled with some Saxon officers, several of whom he put to death or wounded in his cups, upon  
which



which he was tried and condemned to die by the laws of the country.

Grillon being informed of Buffi's danger, at that instant forgot that they were enemies, and in Buffi beheld a man whose bravery did honour to the French, and one who owed him satisfaction for the contemptuous look he gave him in the king's chamber. He reflected on the disgrace it would be to the French nobility for such a man as Buffi to perish with so much ignominy; that it was an insult on the king of Poland to proceed to such extremity with one who had the honour to be ranked among his attendants. Urged by these reasons, Grillon solicited, persuaded, searched for friends, who seconded him, and at length obtained Buffi's liberty.

Buffi, confounded at Grillon's generosity, was not recovered from the astonishment which had seized him, when he saw a gentleman enter his chamber, who told him, that Grillon desired to fight him; and that he had no other intention in the service he had done him; for which he owed him no acknowledgements.

Buffi, who could not fear that his refusal would be imputed to want of courage, answered the gentleman, That he should be blamed by all men of honour, and fix an eternal stain upon his character, if he was to draw his sword against a man who had just saved his life; and immediately mounting his horse went to Grillon. After leaving his sword in his saddle, he approached him with an air of frankness and esteem; saying, To you I owe a life, which, as a proof of my gratitude, I here protest shall be sacrificed for your service: when he had said these words, he advanced to embrace him; but Grillon, incapable of disguise, rejected his offer, and declaring that he had no other motive in preserving his life, than to deliver him from a death unworthy of a man of honour, whose error had only been occasioned by wine, and in order to deprive him of that life in a combat, which he required of him to put to hazard, as a proof of his gratitude.

Buffi, amazed, confused, and distressed at Grillon's resolution, stood a moment silent, pensive, and motionless; at last recovering himself, he asked Grillon with warmth, if he had only saved his life, that he might expose him to the world as a monster of ingratitude, unworthy his generosity; that he, Buffi, should purchase too dearly the service he had done him, were he to be compelled to draw his sword against his benefactor; that he should not think his honour stained, was he even tamely to bear an insult from him without revenging it.

‘ These words, uttered with the air and tone of a man penetrated with the deepest anguish and gratitude, disarmed Grillon, who made no other answer, than giving him his hand, which Buffi with tears in his eyes tenderly pressed: thus these two great men embraced, vowing an eternal friendship for each other; of which Grillon gave Buffi many proofs.’

Before this glorious action, he released by his valour another attendant of the duke’s out of prison. The exploits he performed at the siege of Rochelle were proofs of undaunted courage; but they savour so much of rashness, that we cannot rank them among the actions of a hero, especially as many of them were unnecessary, and done out of pure ostentation. What redounds more to his reputation than all those romantic acts of chivalry is the following anecdote.

After the dreadful massacre at Paris, the prince of Condé, who was made prisoner on that occasion, contrived his escape by means of three discontented courtiers, Fervaques, Lavardin, and Roquelaure. No sooner had he taken flight, than Fervaques gave the king information, that Roquelaure and Lavardin had agreed to follow him, and take possession of some towns. Fervaques was suspected to have delayed giving this intelligence, till he was assured they were out of reach. The suspicion was intimated by his enemies to Henry, who, in his wrath, declared that his head should answer for his treachery; adding, that whoever gave notice to the traitor should share his fate.

‘ Grillon saw the king’s fury without surprise; but knowing him capable of destroying an innocent man, he trembled with horror when he heard him vow the death of Fervaques, a man of quality, and an officer of acknowledged bravery: prejudiced in his favour, he could not believe him capable of so mean an artifice; but even supposing him guilty, he did not think his crime deserved an ignominious death: to secure his person, and make him prisoner, was all the punishment that he thought his fault merited. But that moderation which can calmly proportion the punishment to the crime, was unknown to Henry III. of a disposition which inclined him always to extremes, his frenzy seldom knew any bounds.

‘ Grillon, agitated by a thousand different reflections, was equally alarmed at the violent resolution of the king and the imminent danger to which Fervaques was exposed: distinguished for a magnanimity which made him incapable of fear, he resolved to save him; and despising the danger of a discovery, the excessive delicacy of his friendship persuaded him that he ought to run all hazards to preserve the life of a man of honour, and  
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hinder the king from doing an injustice which would render him still more odious to his subjects. He went to him, and said, My dear Fervaques, the king, who is persuaded that you have favoured the escape of Roquelaure and Lavardin, under pretence of giving them up to his vengeance, has vowed your death : I do not ask you to confess whether his suspicions are just ; to justify myself for the step I am going to take, I am willing to believe you innocent : fly this instant, and save your life from the king's rage.

‘ How sensible am I, replied Fervaques, of this heroic proof of your friendship : I am resolved to fly, not from a sense of guilt, but to escape the fury of a king who so little merits the fidelity of his subjects, or the generous and inviolable attachment of the brave Grillon. Fervaques instantly fled, and joined the king of Navarre.

‘ Henry was extremely incensed when he heard of Fervaques's escape : he was for some moments uncertain on which of those who had heard him vow Fervaques's death, to fix his suspicions ; but at length they fell upon Grillon. His esteem for him, while it made him wish him innocent, added strength to those suspicions.

‘ Henry was agitated with these different emotions, when Grillon appeared before him : Fervaques (said he to him, with a look of rage) has escaped my vengeance, and leaves me no other hope of executing it, but upon him who has been the instrument of his escape. Do you know who the man is? Yes, fire, replied Grillon : Well then, said the king with warmth, name him.

‘ I will never be the accuser of any besides myself, answered Grillon ; but the fear of exposing the innocent to your majesty's resentment, obliges me to give up the guilty : yes, fire, see before you the man you ought to punish ; one who would have considered himself as the assassin of Fervaques, had he concealed from him a secret on which his life depended ; mine is at your disposal ; but it is less dear to me than the honour of saving a subject (possibly innocent of the crime laid to his charge) whose blood may be one day usefully shed in your majesty's service.’

Henry III. resolving upon the death of the duke of Guise, pitched upon Grillon to accomplish this hazardous enterprize. He called the chevalier to his cabinet, and justified his design, ‘ by recalling to view the duke's whole conduct, his strict connexions with the duke of Savoy, the terrible day of the barricades,

cades, the sad alternative this ambitious man had reduced him to of condescending to a shameful and precipitate flight, of abandoning his crown and liberty to the power of a rebellious subject, whose criminal views extended even to the throne. Can there be a crime more worthy of death? continued the king. Are not you of opinion that the duke de Guise deserves it? I am, sire, replied Grillon. It is well, returned Henry: it is your hand I have chosen to give it him. I fly, sire, answered Grillon; and your majesty may be assured, that my sword shall pierce his bosom, tho' the same moment that gives him death were likewise to be my last.

‘As soon as he had spoke these words, which he pronounced with the liveliness and fire that accompanied all he said and did, he flew to the door; but the king cried out, Stop, and hear what I have to say: it is not my intention that you should fight with the duke de Guise; I will not risk the life of a man so sincerely attached, and of so much use to me as you are. The title of chief of the league alone renders the duke guilty of high-treason. Well, sire, replied Grillon, let him be pronounced worthy of death, and executed. But, Grillon, said Henry, are not you sensible what a risk I shall run, and what fresh troubles I may involve my kingdom in, if I command him to be seized? It is impossible for me to punish, in a legal manner, this enemy, who is become more powerful in the state than myself: he must fall by some unforeseen stroke; and it is from you I expect this important service, which I promise you to recompence by the staff of constable of France; which I shall see in your hands, without fearing you will ever make an ill use of the unlimited power it confers.

‘At these words Grillon was struck dumb with grief and astonishment; but at length, recovering speech, he said, The proof which your majesty has given me that my conduct, though uniformly irreproachable, has not been able to gain me your esteem, determines me to retire to my own family, whose name and reputation I will never tarnish by an unworthy action.

‘I know you, Grillon, replied the king; and no one has a higher share in my esteem; but do you consider, continued he, after a moment's pause, that my life and my dignity depend upon the death of the duke de Guise? It is that only that can secure my crown and safety: and, in order to prevent innumerable evils, I can think of no other method to get rid of him: Can you then refuse me the only assistance I can have recourse to?

‘Ah, sire! cried Grillon, say no more——suffer me to fly far from this court; and blush in silence at the remembrance of  
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having heard my king (for whom I am ready to lay down my life a thousand times) desire me to sacrifice that love for true glory, which cost me so much blood to acquire an esteem I have not been able to obtain.—Ah, sire ! I cannot support the thought. I shudder to see your majesty led away by the councils of minions unworthy of your ear.

‘ It is enough, said Henry, interrupting Grillon (who thought he read in the eyes of the offended monarch a concern for the confidence he had placed in him, as also the fatal resolution of securing his secrecy, perhaps by his death.)—Sire, proceeded the chevalier, the proof (and I may venture to call it a generous one) which I gave you of my way of thinking, when, to save Fervaques from your resentment, I exposed myself to it, ought to have convinced your majesty, that Grillon would never consent to commit an action beneath himself. You may be led to imagine, that the same generosity will prompt me to forget the duke is my enemy, and to give him warning of the peril he is in ; but to spare your majesty any trouble on that head, I intreat you (if my solemn promise of keeping this fatal secret is not enough) to make yourself easy by securing my person this moment.

‘ No, Grillon, replied the king ; I know, I esteem, and love you : your word is sufficient ; and I forgive you a refusal, which is wholly owing to your too scrupulous delicacy.’

Besieged with a handful of men in Quilleboeuf by M. Villars, at the head of the rebels, he refused to surrender, though the place was not tenable, making this resolute reply to the enemy's summons, “ Villars is without, and Grillon is within.” In effect, he foiled all the endeavours of that experienced officer ; yet, notwithstanding his valour and fidelity, which rendered him the favourite of five successive monarchs, he could never obtain preferment suitable to his merit ; which his biographer attributes to the blunt honesty and frankness of his disposition, though it is probable, that Henry IV. in particular, would have elevated him to the dignity of marshal, had he not perceived his talents were rather calculated for a subordinate capacity, than for the command of armies. Disgust, in some measure, induced Grillon to retire to his country estate, a little before the death of that glorious monarch, who preserved the highest regard for our hero, and a constant intercourse by letters, during the short period of his life. The following anecdote, perfectly of a piece with the superstition of the times, is related by our author :

‘ Henry

‘ Henry III. was at Avignon in 1574, with Henry king of Navarre, Henry prince of Condé (who was poisoned at St. Jean d’Angely, the fifth of March, 1588) and Henry duke de Guise. These four princes were at play with dice at Grillon’s house on a marble table; all on a sudden blood spouted out, and covered their hands, though they never could discover from whence it came. This accident broke up the party; they argued differently upon it; but since the violent deaths of these four princes, those who were witnesses of this fact, looked on it as a fatal presage of the deaths they were to expect.’

Not long after the assassination of Henry the Great, Grillon, whose health had been long impaired, became sensible, that he had depended too much upon his own strength; ‘ for he was so extremely weakened, that his body, covered with wounds, refused the assistance of medicine : the pains he suffered were acute and universal; yet his courage and resolution never deserted him: the day before he expired the marquis de Javon, son of one of his sisters, whom he tenderly loved, standing by his bed-side, his eyes swimming in tears, he said to him, ‘ Nephew, don’t weep for my death; my life is no longer useful to the state.’ He bore his illness, not only without murmuring, but with the submission worthy of a Christian: he died the second of December 1616, after having received the sacraments, in the seventy-fourth year of his age. His body was carried to the church of the Cordeliers, and deposited in the tomb of his ancestors. His funeral oration was pronounced by father Bening, a jesuit.

‘ In Grillon the social and heroic virtues were remarkably united; superior to flattery, he was fond neither of giving nor receiving praises, and was only solicitous to deserve them: a slave to his word, no one ever had cause to repent being engaged with him; the secrets he was intrusted with were to him a sacred deposit: humane and generous to excess, he was a never-failing resource to those who wanted his assistance; adored by the soldiers, no danger had power to intimidate them, when they were commanded by Grillon. The obedience of the troops was less owing to the authority of his post, than the confidence they had in his valour: the officers and soldiers were so attached to him, that if a principle of duty and virtue had not secured their obedience to their king, gratitude and respect for their general would have confirmed it.

‘ The king having once made him a present of ten thousand crowns (a very considerable sum for those days) he distributed it among the soldiers of his regiment, without reserving any for himself.

‘ He



‘He was always inviolably attached to his kings; never deserting their interests, notwithstanding the contagious examples so frequent at court; where perfidy was rewarded with the highest dignities, and rebellion assumed the specious appearance of religion: he was not insensible to innocent pleasures; but never carried them to excess. So many united virtues were not without some defects; the character of Grillon, is too great to make it necessary for his historian to flatter him. He took fire at an equivocal expression, and often carried his resentments to excess. This captious delicacy was the source of a great number of combats and duels, which made his society dangerous; his frankness sometimes sunk into abuse: he had a habit of swearing, which he knew not how to conquer, even while he was at confession.

‘Such was the brave Grillon: he had few faults, and many virtues. While probity and valour are dear to the French nation, his name will be mentioned with honour.’

From this abstract the reader will perceive, that though the life of Grillon was glorious, it afforded too few incidents for a biographer, otherwise than by interweaving it with the history of the times, which may appear an impropriety, as he never acted but in a private capacity. Be that as it may, this little performance merits the perusal of all who have a taste for spirited narration, and memoirs worthy of having passed through the hands of the ingenious author of *Clarissa* and *Sir Charles Grandison*.

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ART. III. *A Collection of State Papers relating to Affairs in the Reign of Queen Elizabeth, from the Year 1571 to 1596. Transcribed from original Papers, and other authentic Memorials, never before published, left by William Cecil Lord Burghley, and reposed in the Library at Hatfield-House. By William Mordin, B. D. Rector of Merrow, and Vicar of Shalford in Surrey. Folio. Pr. 1l. 16s. Bowyer.*

**T**HIS collection of papers, we are told by the editor, is a continuation of those published by Dr. Haynes in 1740. It contains a minute account of the examination of the duke of Norfolk, bishop of Ross, Charles Baily, a dependant on the bishop, Higford, the duke's secretary, Barker and Banister, two subordinate agents to queen Mary; in a word, the arraignment, defence, and confession of the several persons employed by the queen of Scots to procure her liberty, embroil the affairs of England, introduce the Popish religion, subvert the Eng-  
lish

lish government, and even destroy the person of her rival, Elizabeth; many of which allegations, notwithstanding the assertion of Mr. Murdin, are by no means clearly proved. In such a long series of examination, it is indeed difficult to carry in our eye those circumstances which fairly acquit or condemn the accused: the proofs will appear more or less strong, according to the disposition and prejudices of the readers; and this is the reason why different judgments are formed concerning the very same facts and evidences. We must acknowledge, that all that was extorted from Lesley, Higford, Baily, and others, does not seem to us sufficient proof of the guilt of that worthy nobleman the duke of Norfolk, charged 'with imagining and devising to deprive the queen of her crown, royal stile, name and dignity, and, consequently, life; of comforting and relieving the English rebels (the earls of Northumberland and Westmoreland) that stirred the rebellion in the North, since their flight out of the realm; of comforting and relieving the queen's enemies in Scotland, who aided and abetted the said English rebels.'

As the proofs of this heavy charge is a real curiosity, perfectly characteristic of Elizabeth's reign, we shall here quote the summary of the trial given in the volume before us. In proof of the first article of the indictment, it is alledged, 'The duke knowyng the quene of Scotts hath made tytle to this crown in possession, and that she hath not renounced the same, though she hath bene required, and though hir ambassadors have covenanted that she shuld doo; yet, contrary to his duty in that behalf, and not only without hir majestie's knolledg, but contrary to hir majestie's commandment, gyven to hym uppon his allegiance, and contrary to his promiss made to hir majesty by his own hand wrytyng, hath secretly practised to joyne in marriadg with hir to the mayntenance of hir fals clayme, which cold not be without purpoos to depose the quene's majestie; for that being marryed to hir ageynst hir majestie's mynd, he cold not suffer the quene to hold the place wherunto his wiff shuld make tytle, nor yet cold he thynk hymself in savety to contynue as a subject to the quene's majestie, after such a marriadg.'

\* *The particular proves of this general assertion of the duke's disloyal dealing in sekyng this marriadg.*

'When the duke being appoynted on of speciall trust by the quene's majestie, aswell for the gretnes of his estate, as for an opinion conceived of his dexterite to be in commission at York, to here the cause betwixt the quene of Scotts and hir sone, and subjects; it was thought mete, for the weightenes of the cause,



to ordre that all the commissioners of every party shuld take an oth to deale uprightly, as by a clause conteyned in the othe following shall appere, which othe the duke did with the others take.

“ Ye shall swere that you shall procede in the treaty syncerely and uprightly, and that you shall not, for affection, mallice, or any wordly respect, leane or adhere to thon parte or to the other, more than reason and truth will beare ; ne yet further or advance any thyng therein otherwise than your conscience, afor God, shall wytnes to be trew and resonable.”

‘ After this oth taken, and that he and his colleagues had spent five or six dayes in hearing the complaynts of the Scottish quene’s part, and the answers made by the regent and his colleagues for the kyng, and had sene certen letters and ballades wrytten by the Scottish quene, the sayd duke did, by his letters, wryte in this sort : ‘ The sayd letters and ballades do discover such inordinat and filthy love betwene hir and Bothwell, hir lothsomnes and abhorryng of hir husband that was murdered, and the conspiracy of his deth in such fort, as every good and godly men can not but detest and abhor ; and the matter conteyned in them being such as cold hardly be invented by any other than bi hir self, for that the discourse of some things which wer unknowen to any other than to hir self and Bothwell, doth the rather perswade us to beleve that they be in dede of hir own hand wrytyng.’ And the manner how these men came by them is such, as it semeth that God, in whose sight murder and bloodshed of the innocent is abominable, wold not permitt the same to be concealed. After thys wrytten, which being well considered, might move any man to think, that the duke shuld never have bene induced, by provocation of love, to have made choifs of such on to become his wiff ; the duke and the rest contynued ther above nine or ten dayes longer, within which tyme the duke. forgettyng his othe utterly, and begynning to forgett, or not to esteeme his own evill opinion of the quene of Scotts, in respect of hir imagyned title to this crown, entred into conference with Lyddyngton, in favor of the Scottish quene, as by the bisshop of Rosse’s letters there at York wrytten, and his own confession, sence now in the Towre, shall hereafter appere : and ther also, as by the sayd duke’s confession, was the matter of the mariadg with the Scottish quene moved to hym.

\* *Extract out of the trew first copy of the bisshop of Rosse's letters wrytten from York, in October, 1568, to the Scottisb quene, being at York; which copy was lost by the bisshop, and by good happ found by the regent.*

\* *Pleis your Majesty,*

\* I conferrit at greit length with the lord of Lethyngton ane greit part of ane night, quha assurit me had reffonit with the duke of Norfolk at length this Settyrday in the felds, quha determynat to hym that it was the quene of England's determit purpois, nocht to end your cause at this tyme, but to hald the same in suspence, and did that was in her power to cause us perfew extremely, to the effect that the regent might utter all that yai could to zour dishonour, *etc.*

\* And yairfor yair counsall is ze wryte to the quene, *etc.*

\* It is to be noted that the duke hath confessed, that in dede Lyddyngton had, the same Satyrday mentioned in the bisshop of Rosse's letter, a long discourie with hym, and did then move him for the marriadg with the Scottisb quene; and, as the duke sayd, that was the first tyme that he did heare therof; wherunto he sayd he did not consent. It is also to be noted, that although Lyddyngton cam in company with the regent, yet he was not unsuspected of the regent; and to prove that he was at that tyme a dissembler with the regent; the bisshop of Rosse's declaration hereafter followyng, uppon examination the sixth of Novembre, shall manifestly declare both the same, and the duke's unjust dealyng, in favor of the Scots quene, contrary to his othe, and to the trust of his vocation.

\* It may also appere by a letter of the erle of Murray, shewed at the barr to the duke, and redd, how the duke did deale in this matter.

\* After this, the duke was charged that uppon his retorning from York to Hampton-Court, he understanding the quene's majestie had hard somewhat of his intention to marry with the Scottisb quene, sought meanes to speke with hir majestie privatly theruppon, and complayned to hir majestie, that such speches should be suffred, chargyng on Robert Melvyn a Scott with the report, and required to have hym punished; and so perceaving by hir majestie that she had hard therof, though she cold not beleve it; he, the duke, did with gret othes deny it, and with corsyngs of hym self very depely, if ever he ment it, or wold meane it; addyng, amongst many reasons theis, in saying, "What shuld I seke to marry hir being so wycked a woman, such a notorioos adulteress, and murderer; I love to slepe uppon



uppon a fass pillow; I cont my self, by your majestie's favor, as good a prince at home in my bowlyng-alley at Norwych, as she is though she were in the middest of Scotland. And if I shuld go about to marry with hir, knowing as I doo, that she pretendeth a title to the present possession of your majestie's crown, your majesty might justly chardg me with sekynge your own crown from your head.' This, with such other speeches, he was charged to have uttered to hir majestie, as the party that charged hym at the barr, sayd oppenly, that he had him self hard the quene's majestie make this report hir self; and so had sondry of the lords ther present, often tymes hard hir majesti also repete it, with much more to that effect.

' After this he was charged that, notwithstanding his earnest detestation of this mariadg, he delt secretly with the regent at Hampton-Court at the same tyme: for prooffe wherof the duke's own letter, signed with his hand, to the regent, was produced.

' 6. After this he was charged, that after he had proceeded farr in the mariadg, and had sent and received many tokens to and from the Scottish quene, and had made a full determination therof; the quene's majestie asked hym at Tychfeld, Whyther he had any wise delt in the sayd mariadg, contrary to his former detestation at Hampton-Court? He besought hir majestie to beare with hym for concealing it, it had bene moved to hym, but it was not concluded; and that theruppon her majestie being grevoosly offended with hym, charged hym uppon his allegiance that he shuld never deale further therein, nor with any person belongyng to the Scottish quene. Which manner of charg, with the words, *Uppon his allegiance*, the duke had, in his confession, 6 November before, in wrytyng sayd, That he did not well remembre that hir majestie used those words of allegiance, but trew it was, that hir majestie was grevoosly offended with hym, and that she charged hym never to deale any further therin; but at length, being willed to remembre hym self, confideryng both the quene's majestie did well remembre the words, and so did others to whom he had repeated hir majestie's speche, and after she had charged hym, he confessed that trew it was, that he was charged uppon his allegiance.

' Then was it concluded ageynst hym, that this his sekynge of the Scottish quene's mariadg, whom he had pronounced to be so wycked a woman, and after he found the quene's majestie's displeasure for concealing of the motions made therof, and that he had bene charged upon his allegiance not to deale any further therin, and yet did still procede, must nedes convynce hym of the pursute to advance and mayntean her title to the present pos-

session of the crown of England, and for the atteyning therof, to practise the deprivation of the quene's majestie.

‘ And for further prooff of this intent, he was charged that he had also sought to obteyn this mariadg by force; and in so doying, how cold the quene's majestie have contynued, when by force she shuld be marryed within the realme, that had made title to the present possession therof.’

It would however be in vain for us to deny, that the duke was privy to the measures taken for Mary's escape, the negotiations with the pope, France, Spain, and the duke of Alva in the Netherlands; that he projected marriage with the unfortunate Scottish queen, or countenanced the northern rebels: all these facts we take for granted; yet were they never proved in so clear and explicit a manner, as the laws of England and the liberty of the subject required. His hand-writing was found to none of the papers produced at his trial; nay, Lesly, and all the other partisans of Mary's faction, positively deny that he ever acceded to the schemes proposed against Elizabeth's government and life, or for the establishment of popery, he always declaring himself a rigid reformist and faithful subject. Among the other questions put to the bishop of Ross by the privy council, were the following:

‘ What devise or conference have you had with any nobleman or other person of this realm, touchyng the takyng of the Tower of London, and the manner how it should have bene taken?’

To which he answers in the following manner:

‘ Ridolphi, in the low galery at Arondell-Howse, in August, at that tyme when it was said that the quene's majesty had given sharp words to the duke at Southampton, and that the lord of Arondell and therle of Penbroke were retyred eche to ther howses, discontentid, said unto the lord Lumley and this examinee, when Ligons was present, that if those three noblemen wold do, as was done in queene Marie's tyme, which was, com to the Tower, and charge the lieutenant to give over the Tower to them, as to the chief of the counsell, they might have there treasure, and what so ever they nedid; and therby have there entent of the queene, of eny thing that they wold desire for the mariage.’

Yet was this entered as an article in the duke's impeachment, and specified as true, in recapitulating his crimes previous to sentence.



To the following queries, the bishop's answer is a clear acquittance of the duke:

'What was the effect of those instructions or debatements which the Scots quene sent unto yow in Cyfre, as towchyng what cōurse she should now take, likyng better to ax aide of Spayne then of France; and of Ridolphi's journey, wherof she wold the duke of Norfolke's advice to be taken and followed?

'What answer did the duke of Norfolke make to yow, whan yow sent hym the same instructions and letters from the quene?

'What answers made the duke of Norfolke to the articles sent to hym of the treaty betwixt the quene of Scotts, and the lord Burghley, and Sir Walter Myldmay?

*Answer.* Ridolphi movid this examine to move the duke to write letters of credence for Ridolphi; wherunto the duke was very loth, sayeng, if his letters written to eny strange prynce were knowen, he were undone; and therefor willed this examine to satisfie Ridolphi, if he could. Wherupon Ridolphi devised a forme of three letters in Latin; one to the pope, tother to the kyng of Spayne, thother to the duke of Alva, all very short, not past three or-four lynes, requiring that the duke wold subscribe them, and then thei should be put in cifre, and thoriginall, subscribed by the duke, should remayn with the Spanish ambassador; yet that the duke liked not, nor wold not subscribe them. Then it was devised that this examine should satisfie Ridolphi to cary those letters as they were unsubscribid; and Barker should go to the Spanish ambassador, as he did with this examine and Ridolphi, to affirme, in the duke's name, that he wold affirme them, as well as if he had subscribid them, wherwith the Spanish ambassador was not content, but desired that he might speake with the duke hym self, that of his owne knowledge he might so affirme it to his master; but the duke wold not agree to that: nevertheless, afterward, Barker, Ridolphi, and this examine, the second tyme coming, satisfied the ambassador; especially Ridolphi, sayeng no man could have the reproche of that mater but he, and he hard the duke so precisely affirme his contentation and agreement to them, that he durst present them on his behalf.

'The duke's answer to the instructions was, bicawse the mater was now in treaty with the quene's majesty, it were better to let it alone a while; but if the Scots quene have no hope in Fraunce, nor here, then she might do as she wold. The duke, this examine faith, was brought to a marvelous streight, for either the duke must, by his freends here in cōwrt, procure hir delivery by treaty, or els procure meanes with other foreyn prynces to ayde hir, or els declare hym self a Catholique, that other

prynces might like of the mariage, or els to leave hir free to hir owne election to mary where she wold ; for that the pope's nuncio had promised hir help, and the rebells in Flanders had moved hir to send Sir Francis Inglefield into Spayne, to procure the mariage of Don Jo. d'Austria : wherupon she, by letters, required Sir Francis Inglefield so to do ; to the which he made answer, that he was the Spanish kyng's owne servaunt . . . and therfor was not the fittest man for that purpose, requirynge hir to send some other. Then the lord Seaton was spoken of, but the rebells chose rather Leonard Dacres, which did stay by reason that the pope's nuncio wrote to have Ridolphi to com over, which Ridolphi was here as an ambassadour for the pope, whose charge also the pope did bere sith he was in prison here in England ; and this examine saw the pope's letters written to Ridolphi, wherein he willed hym, if he were in perill here, he should com over to the duke of Alva, to whom he had alrede written for hym, which letters were in Laten, and in cifre, for Ridolphi had a cifre betwixt the pope and hym, and the nuncio ; for Ridolphi, every moneth, sent his pacquet to the nuncio and the pope, either by the French ambassador, or by the Spanish ambassador, when thei sent theres.

' This examine had conference with the duke, then beyng new com out of the Tower, what the quene should answer to such poynts as was movid to hym, the delivery of castells, hostages, the yong Scotts kyng, and the renunciation of the title ; for this examine had charge to know all hir fryends myends in these poynts, as the duke, the erle of Arondell, the lord Lumley, Sir Nicholas Throgemorton ; with those he delt by their servaunts, and the lord Montague by my lord Lumley : the duke thought the rest reasonable, savyng he liked not the delivery of hir son ; for he might allwais be a scowrge to hir, and to be sent into Scotland agaynst hir at all tymes, when in eny one little poynt she should offend the quene's majesty. The erle of Arondell and Sir Nicholas Throgmorton she should not be mych pressid with demand of holdes, for they were more costly then profitable to Englishmen ; and therefore they might stand fast therupon : the lord Montague and the lord Lumley liked of them all, as the lord Lomley sent word by Row. And as for the delivery of the rebells, they all thought it should not be mych pressid ; bycause they were all redy gone away savyng the erle of Northumberland, whom none of them all did like that he should be deliverid.'

Nothing then could be more clear and explicit, than that Norfolk refused to hold all communication with foreign powers, however he might approve of the schemes laid by Mary's party.

Thus



Thus we see him acquitted of two heinous articles of the charge by the principal evidence brought against him ; for as to Baily and his own secretary, their evidence fluctuated, just as fear or hope prevailed.

In the next day's examination, which happened on the 31st of October, 1571, it appears, that the duke of Alva had never seriously resolved to assist Mary, or trouble the peace of Elizabeth by an invasion, his curiosity alone having led him to enquire about the sea-ports and landing-places on the English coast. It is true letters were produced, which were said to be written by the duke of Norfolk to the pope, his catholic majesty, and the duke of Alva, promising all possible assistance for the release of queen Mary, in case of a landing of Spanish troops ; but it was never proved, that the duke had authorized these letters, which were in cypher ; nor did the bishop affirm them to be his. To own the truth, the imprisonment of Lesly, bishop of Ross, seems to be one of the most arbitrary steps of a princess's reign, who had too much pride, spirit, and arrogance, to scruple an infraction of the laws of nations, where she could support it with power. The bishop was at that time acting in quality of ambassador, and under the protection of Elizabeth, who had granted him a safe convoy ; and the most eminent crown-lawyers were of opinion, that he could neither be imprisoned or punished, till he had first been ordered to depart the kingdom, and proved refractory to such orders. This appears from the questions put to the doctors, with respect to the privileges of ambassadors. (*See p. 18. Answer to Query 5.*)

To be short, all that ever appeared from the duke's confession, or from all the evidences brought against him, and intercepted letters, was, that after he had been once pardoned, he held a correspondence with Mary's ambassador, the bishop, and was privy to Ridolphi's embassy, though he absolutely refused to have any share in it, to make any promises, or form any engagements with the adherents of the unhappy queen. Such, at least, are our sentiments after the most careful perusal of these documents, which every one must allow to be authentic. Even the conduct of queen Mary might be justified, at least, with respect to Elizabeth, from the same authorities, notwithstanding the editor speaks of the 'very unfavourable light thrown upon her conduct, by the examinations and confessions' of the several persons whose examinations appear in this collection.

These papers concerning the intrigues of Norfolk, Northumberland, Westmoreland, &c. &c. form the most interesting part of the present compilement, though it contains a variety of

other papers, equally curious and entertaining, which it would not be possible to specify in the limits allowed for an article. Perhaps we have already said too much, as the nature of our task will not admit of so close and critical an examen of the materials, as would be necessary to an historian. We shall therefore close our account of this valuable work (one instance out of several that have lately appeared, of the benefit of which will accrue to the public from the purchase of the Harleian and Cottonian manuscripts) in the words of the sensible editor.

‘The lovers of history, who have not patience or leisure to go through these voluminous collections of the *Materia Historica*, in which it is difficult to weigh the exact value of each single paper, would yet find their account in promoting the publication of them; since it is from the variety and copiousness of such genuine sources, that the lively writer of memoirs (if he is not contemporary with the events, which he relates) must derive his most entertaining anecdotes, and the grave historian his most important and authentic facts, and be enabled to join the fulness of information to the strength and elegance of composition. Men of genius have seldom application enough for the task of decyphering bad hands, and turning over the dusty heaps of ill-sorted papers; who yet may be invited by a good type and fair impression, to exercise their sagacity upon them, and to range them with method, choice, and precision under the just laws of regular history.’

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ART. IV. *The History of the Roman Emperors from Augustus to Constantine. By Mr. Crevier, Professor of Rhetoric, in the College of Beauvais. Translated from the French. Vol. VI. Illustrated with Maps, Medals, and other Copper-Plates. 8vo. Pr. 5s. Knapton.*

**M**R. Crevier's Roman History has been in great repute, on account of its elegance and accuracy; yet we must own, we cannot altogether close with the public in their opinion. His narration, indeed, is lively, but his reflections are frequent and superficial. Tacitus is his model, and him he has studied and copied to a fault. The same affected brevity of expression, without its strength, appears in the Frenchman as in the Roman, and the same attempt to refinement and subtlety, without all the necessary powers that constitute the deep politician. Mr. Crevier draws his reflections from books and speculation; Tacitus drew his from life and action. Would Tacitus have philosophized upon the following relation, had he lived in our days?



‘Two men of the lower class of people, the one almost blind, the other lame of one hand, came to Vespasian, then at Alexandria, pretending that the god Serapis, who among other attributes was the god of physic with the Egyptians, had revealed to them that the emperor would cure them; the one, by anointing his eyes with spittle, and the other, by treading on his hand. Vespasian, averse to all vain boasting and fabulous stories, laughed at them first, and rejected the proposal: but yielding at last to their entreaties, and urged by flattery, he ordered them to be examined by physicians. Their report gave him hopes. They said that the organs of sight were not destroyed in him who complained of his eyes; and that the other’s hand was only dislocated, and might be set to right by a strong pressure. To these observations, which their knowledge in their profession furnished them with, they added the court-language, flattery. ‘Perhaps, said they, it is the will of the gods, that the prince should be manifestly acknowledged the instrument of their goodness towards mankind. After all, if the cure fails, the shame will reflect on those poor wretches; if it succeeds, it will redound to the emperor’s glory.’ Vespasian, prevailed on by such speeches, and thinking nothing impossible to his high fortune, with an air of confidence ordered the sick men to be brought to him, in the presence of a vast multitude of people impatiently waiting the event: he performed the operations as prescribed, and the success answered: the blind man recovered his sight instantly; and the lame the use of his hand. Tacitus, to confirm the truth of this relation, adds, that the time when he wrote, which was in Trajan’s reign, many who had been witnesses to the deed attested it, though they could have no interest to assert a falsity.

‘One cannot well refuse giving credit to such authority, backed by Suetonius and Dion Cassius. But at the same time, we ought carefully to observe, that these disorders which Vespasian cured, were not of an incurable nature; and, consequently, we are at liberty to think that the healing of them did not exceed the power of the demon. It cannot be doubted but that the establishment of Christianity drove the prince of darkness, whose empire was thereby destroyed, to his last shifts. He therefore strove, by doing some extraordinary things, to rival the real miracles wrought by Jesus Christ, his apostles, and their disciples. The affected use of spittle on this occasion is evidently copied from the miraculous cure of the man born blind.’

These were facts, which, if they really happened, proved nothing more than the artful servile adulation of the court, and the weakness of the emperor.

We must add, that the energetic conciseness of Tacitus is strained by our author into points ; his characters are an assemblage of antitheses ; and he seems to have destroyed the beauty of the French language, by forcing it into a mode of expression, by no means familiar to it. Something of this appears even in the translation, however unlike the original it may be ; but we form our opinion on the French, which we perused some years ago with more satisfaction, than it is possible we should this very indifferent version. One trivial objection more we shall mention, and then proceed to recite the contents, leaving the reader to form his own judgment from the extracts we shall make. Mr. Crevier has generally given us the modern names of places, but not always : certainly he ought to have confined himself to one or other, and, perhaps, to the ancient names, which he might have translated in the margin, as by that means we might the more easily compare him with ancient writers, and use his work to illustrate the ancient geography and names. The translator has not only copied this error, if it be one, but added to it, by giving us the French names of men and places ; for instance, Cluverius the geographer, he calls Cluviere ; but as this is a point of no great consequence, we shall avoid being particular.

Mr. Crevier begins this volume with a lively description of the state of Rome at the accession of Vespasian, a relation of the revolt of Clasicus in Gaul, and of Civilis in that part of the Netherlands, anciently called Batavia ; he displays the artful conduct of Mucian, and first seeds of Domitian's character ; but the most interesting anecdote in this part of the history is the story of the Gaul Sabinus, and his wife Epponina. Sabinus was an abettor of the revolt of Clasicus : at the head of the Langrians he destroyed every monument of alliance with the Romans, whether plates of brass, or pillars on which the articles were engraved, and publicly assumed the name of Cæsar. ' As if that name, so unjustly and ignominiously usurped, was of course to give him all the great qualities of the conqueror it had once belonged to, he presumptuously led a multitude of his countrymen, badly armed, and worse disciplined, against the Sequani, faithful allies of the Romans. The Sequani accepted the battle, and were victorious. Sabinus behaved as poorly in his disgrace, as he had presumptuously when in a more flourishing condition. He fled to a house in the country, and set it on fire, to make people think he perished in it, but, in fact, he went and hid himself in subterraneous caves, where he spent nine years with the famous Epponina his wife.'

Our author resumes the story in the next book : ' Sabinus might easily have fled to Germany ; but was with-held by his love  
of



of a young wife ; the most virtuous and most accomplished of women, whom he could not possibly leave behind, nor carry with him. He had subterraneous caverns, very deep and spacious, in which he concealed his treasures, and of which no person whatever, two of his freedmen excepted, had any knowledge. Resolving to conceal himself likewise there, he dismissed all his attendants, as if he had intended to poison himself, and kept only those two freedmen, on whose inviolable fidelity he firmly depended. With their assistance, he set fire to his country-house, to make people think his body was consumed by the flames, and retiring to his cavern, sent one of them to tell his wife that he was dead. He knew how much she would be afflicted, and concluded that the reality of her grief would thoroughly convince the world that he was dead. He was not mistaken. Epponina, quite frantic and despairing, gave a loose to her tears and mourning, and would take no sort of sustenance for three days and three nights. Sabinus, being informed of her situation, began to fear the consequences for her sake, and privately sent her word that he was not dead, but hid in a safe retreat ; at the same time begging her to continue her demonstrations of sorrow, to keep up the belief of an error on which their mutual safety depended.

‘ Epponina acted her part perfectly well : she visited her husband in the night, and appeared again in the day-time, without giving the least room to suspect the mystery that was carrying on. She grew bolder by degrees, was longer absent, and at last almost buried herself alive with Sabinus : only taking care to be seen now and then in the city. What is more extraordinary is, that, being with child she delivered herself in the cavern, and suckled two sons in that melancholy abode, one of whom died afterwards in Egypt, and the other travelled to Greece, and might possibly be still alive when Plutarch wrote. Epponina spent nine years in that dark retreat, one interval of seven months only excepted, during which some hopes of pardon having been given her, she carried her husband to Rome, so disguised that it was impossible he should be known ; after which, finding her expectations frustrated, she conducted him back to his cavern.

‘ At last Sabinus was discovered, and taken with his wife and children. They were all carried prisoners to Rome, and brought before the emperor ; on which occasion Epponina again behaved with a courage suitable to her name, which in the Celtic language signified Heroine. She spoke with firmness to Vespasian, tried to move his pity, and presenting him her children ;

‘ Caesar,

‘ Cæſar, ſaid ſhe, I have brought forth theſe melancholy fruits of our diſgrace, and have ſuckled and reared them up in all the horrors of darkneſs, to have a greater number of ſuppliants to implore your mercy.” Veſpaſian could not refrain from tears, though he condemned Sabinus and Epſonina to die, ſparing only their children. A miſtaken reaſon of ſtate, and the Roman maxims of policy, always hard and cruel towards foreigners, prevented his giving way to ſuch moving intreaties, or even to his own inclination to clemency. Epſonina, driven to deſpair, kept no longer any bounds, but audaciously inſulting the prince ſhe could not move, upbraided herſelf for having ſtooped ſo low as to beg for life, and told him, that ſhe had lived with more ſatisfaction in all the darkneſs of a grave, than he upon the throne. The death of this heroic woman filled all Rome with deep concern; and Plutarch imputes the extinction of Veſpaſian’s family, which ended in his two ſons, to the vengeance of the gods for that deed.’

After a deſcription of Veſpaſian’s reception in Rome, and a ſketch of his character, our author relates, in a very maſterly manner, the origin of the Jewish war, the revolts againſt the Romans, and the civil diſſentions among that deluded people. As this is a moſt important event, the reader will not be diſpleaſed with the following extract, which ſets the miſerable diſtracted condition of Judea, before the Jewish war, in the moſt ſtriking view.

‘ The ruin of the Jews (ſays our author) is in itſelf a very intereſting event, but infinitely more ſo, when conſidered as connected with religion. A bloody war, in which party-rage conſpires with foreign arms, to deſtroy the nation; or rather forces a mild and merciful enemy, who wanted to ſave the conquered, in ſpite of his humane diſpoſition, to deſtroy them; an ancient and famous people, who, from their country, as from a centre, had ſpread themſelves over every part of the known world, ſmitten with the moſt dreadful calamities ever recorded in hiſtory; a great and lofty city devoured by flames, and eleven hundred thouſand inhabitants buried under its ruins; a temple, the wonder of the world, and the object of the veneration even of thoſe who followed a different worſhip, ſo entirely demolished that not one ſtone was left upon another; are ſurely ſuch events as, if they were only merely human, could not but highly intereſt every one. How much more regard ought we to pay to them, when conſidered as one of the ſtrongest proofs of the truth of our holy religion? When we reflect, that they were foretold by Jeſus Chriſt forty years before they happened, at a time when nothing ſeemed to portend any ſuch event:



event ; that the dispersion of the Jewish people, and the ruin of the temple, form a part of the Gospel-system, by means of which the knowledge of the true God was no longer to be confined to one nation only, nor his worship attached to any one particular place ; in short, that these disasters, the greatest that can possibly be conceived, are the revenge which God took for the greatest crime that ever was perpetrated upon the face of the earth, the cruel and ignominious death of his son.

‘ It has pleased Providence that so important a piece of history should be transmitted down to us, by one who was an eye-witness, and had himself a great share in the principal events ; a witness no ways suspected of favouring Christianity, who saw the marks of divine vengeance fall upon his unhappy country, as he often says in the course of his work, but was ignorant of what occasioned it. Josephus was far from thinking that the Jews had drawn down the indignation of the Almighty upon themselves, by rejecting and crucifying the Messias promised to their fathers ; as appears by his, as fawningly as impiously, applying to the enemies and destroyers of his nation, the sacred oracles by which a deliverer was promised them.

‘ He has treated his subject very fully, being scrupulously careful not to omit any one circumstance, as his design and sole intent was to convey the fullest and most ample instruction, not only to his contemporaries, but likewise to posterity. The generality of readers as well as the more learned, are well acquainted with those events, by the translation of Josephus, which is in every body’s hands : but what was the Jewish historian’s sole object in that work, is but a small part of that which I have undertaken. I am consequently under a necessity of abridging my narrative, so far as I can, without omitting any thing that essentially characterises the chief actors, and especially those on whom the hand of the Almighty is most visibly imprinted in this great event.

‘ The Jews were at this time more attached than they had ever been before, to the religion of their forefathers ; though it must be owned that their intercourse with strangers, and the study of the Greek philosophy, had corrupted the minds of some among them. Epicurism, so contrary to the principles even of natural religion, had gained ground among them, and given rise to the sect of the Sadducees. But that sect, tho’ followed by the chief of their priests, was far from being numerous. The greatest part of the nation seemed, in consequence of its mixture with idolaters, to be more than ever zealous for purity of worship. The Pharisees, who affected a great shew of severity, swayed the people, who would hear none else ; and who,  
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under their authority, had received and admitted several ceremonious observances, which, being added to the law, widened still more the breach between the Jews and the Gentiles. Thence ensued numerous seditions, either against their kings, when they were thought to favour the Roman customs too much, or against the Romans themselves. I before gave a particular account of that which the affair of Caligula's statue occasioned, by which the nation was on the brink of ruin. So strong and ardent was the zeal of the Jews, that they would not suffer the images of the Cæsars, worshipped every where else, even to be brought into their country; and the Roman magistrates and generals humoured them therein. Josephus says, that when Vitellius, governor of Syria, was preparing to cross Judea with his army, to make war against Arætas, king of the Arabians; the chief of the Jews went out to meet him, and represented to him, that the colours of his legions were loaded with images which by their law were not allowed to be seen in their country. Vitellius received them favourably, granted their request, and, sending his army round another way, went himself to Jerusalem with only a few friends.

• Another motive of rebellion with the Jews was their misunderstanding, and in consequence thereof misinterpreting, the oracles relating to the Messias. They knew that the times indicated by the prophets were past: and their passions not having suffered them to acknowledge a Saviour who delivered them from the bondage of sin only, and not from the Roman yoke, they were always ready to listen to every impostor that flattered them with hopes of liberty, and dominion over their enemies. Accordingly, Josephus's history of the time I am now speaking of, is full of attempts of numbers of impostors of every kind, to make themselves kings, or at least to shake off the foreign yoke. Often did they lead vast multitudes to the deserts, by promising them wonderful things. One of these troops was no sooner dispersed, than another arose, headed by some new seducer. Judas the Galilean, mentioned in the acts of the apostles, was the man whose faction prevailed longest, and made most noise.

• He was a man of parts, eloquent, strongly attached to the doctrine of the Pharisees, which he carried to extremes, and to which he added a love of liberty bordering on fanaticism. When Judea was reduced into a Roman province, after the death of Archelaus, Quirinius going thither by Augustus's command, to number the people and take an account of their possessions; Judas, seconded by another Pharisee called Sadoc, publicly rose up to oppose a custom which he called tyrannical. He pretended that the declarations to which they were to be subjected, were in fact



fact a real slavery ; and under that pretence he urged the Jews to revolt, telling them they had no other lord or master than God only. His seditious clamours were ineffectual at first, the few that followed him being soon obliged to disperse and fly : but he left proselytes, who maintained his favourite tenet so obstinately, that they chose rather to suffer the severest punishments and most cruel deaths, than to call any mortal man by the name of lord and master. The proud maxims of these madmen infected by degrees the minds of the people, and sowed among them the seeds of rebellion, which, after causing several slight disturbances, broke out at last so violently, on account of the odious vexations and great injustices of the intendant Gabius Florus, that nothing less than the total ruin of the nation was able to quench the flame.

Florus was sent to govern Judea in the eleventh year of Nero's reign, having obtained that post by means of his wife, who was a friend of Poppea's. He found the country in such a situation as would have afforded a wise, active, and honest governor, a fine field to display his talents and virtues in ; but which, to Florus, seemed only to offer a fairer opportunity to plunder and enrich himself. Every one of the seducers that had risen since Judea obeyed the Romans, had done more or less mischief to the Jews. Though they had not succeeded, their factions had not been so thoroughly rooted out, but that many of their followers still remained : and as Judea is a mountainous country, and borders on vast deserts, such as had escaped the Roman sword, easily found asylums and safe retreats, from whence they made horrid incursions, and desolated the country round about. These seditious troops all agreed in their strict adherence to the maxims of Judas the Galilean. All concealed their real motives of rage, under the specious pretence of ardent zeal for the defence of their country's liberty ; boasting that God had raised them up, to wipe off the stain of their nation's subjection to a foreign power, and threatening to put to death whoever remained submissive to the Romans. Every friend to peace was consequently an enemy to these furious wretches, who plundered their houses, murdered them, burnt whole villages, and, over-running every part of Judea, dealt horror and destruction round them.

Some of the most daring of these robbers, leaving their troops behind them, ventured to Jerusalem, in hopes of kindling the flames of sedition, and destroying such as were inclined to peace and obedience. Not being strong enough to attack them openly, they murdered and assassinated them daily, not sparing even such as took shelter in the temple. To this end, they

they were provided with a short weapon, which they hid under their garments, and, mixing with the crowd on high days and festivals, suddenly stabbed whoever had the misfortune to be suspected by them; and then, pretending to be astonished and amazed, joined the other spectators in their exclamations and complaints; by which means they escaped unnoticed. Their first victim was Jonathas, who had been high-priest; besides him, they killed several other citizens of distinction; and murders of this kind became so frequent, that every one was in continual fear and apprehension: it was dangerous to venture out, even into the streets.

Florus's predecessor, Albinus, had encouraged the audaciousness of these wretches, by suffering their crimes to pass unpunished. Basely and most shamefully covetous, he sold the public safety for money. Such as were arrested and put in prison for their crimes, were sure to be released if they took care to make him proper presents; and none were found guilty, but those who had nothing to give. The factious purchased with money leave to do whatever they pleased; and his officers, imitating his example, exacted from the lower class those contributions which richer men paid to the governor. By this means several bands of robbers were formed, each of which had its separate commander, and committed all manner of violences with impunity. The peaceful citizens fell a prey to them, and durst not even venture to complain when they were robbed and plundered, because they knew they could not have justice done them: if spared, they thought themselves happy; and the fear of impending danger forced them to truckle to wretches, worthy of the severest punishments.

Florus, who succeeded Albinus, made his predecessor be regretted. Albinus acted more slyly, and seemed susceptible of some degree of shame: but Florus gloried openly in his injustice, rapine, and cruelty, and behaved towards the Jews like an executioner sent to butcher them. Void of all sense of shame and pity, he knew not what it was to compassionate another's sufferings, nor ever blushed at the most shameful deeds. As cunning as he was audacious, he excelled in the most detestable art of blackening and misrepresenting the strongest evidences of right and justice. To rob particular persons was a trifle with him; he plundered and laid waste whole cities and countries at one stroke. Every one saw plainly that he kept up an intelligence with the robbers: nay, he even published, with sound of trumpet, a general permission to rob and kill, provided he had his share of the booty. So tyrannical a government forced the inhabitants to desert the country; and numbers of families  
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accordingly abandoned their dwellings and possessions, to seek peace and safety among other nations.

‘The Jews had still a resource left in the governor of Syria, Cæstius Gallus, who, besides the civil administration of that country, had likewise had the command of the legions there, ever since Corbulo put an end to the Parthian war; and the intendant of Judea was accountable to him; but none were bold enough to go to Antioch, where he generally resided, to lay their complaints before him. The Jews waited for his coming to Jerusalem. In fact, he came thither at the time of the passover, in the year of Christ sixty-six, being the twelfth of Nero’s reign. Three millions of Jews crowded about him, beseeching him to pity their wretched country, and do them justice against Florus, to whom all their misfortunes were owing. Cæstius appeased the multitude by fair promises, but applied no effectual remedy to their ills: and when he returned to Antioch, Florus attended him as far as Cæsarea, and took that opportunity artfully to represent things as he thought proper, and turn to them to his own advantage.’

He next recites the intrigues carried on by Florus to excite a war, the only method by which he could possibly conceal his own misconduct. He fomented seditions, and then punished the persons engaged in them with such severity, as could not fail of stirring up an open revolt and detestation of the Roman yoke. At last a war is kindled; Vespasian carries it on with great success, and then commits it to his son Titus, who lays siege to Jerusalem. Whatever merit our author may have in the relation of this siege, it is infinitely less pathetic than the description of Josephus, who writes on this occasion with all the sensibility and feeling of a sufferer. Whoever, therefore, has perused the Jewish historian, will receive less satisfaction from the narrative of our author, though explicit and minute enough. Some circumstances are so extremely affecting, that it is not possible to relate them without touching the heart. Of this the following is an instance:

‘Every passage to the city being stopped, famine, and all its dreadful concomitants, raged with redoubled fury within Jerusalem. The roofs of the houses were covered with babes expiring at their dying mothers breasts: the streets were filled with bodies of old men starved to death. Such as had youth and vigour on their side still made a shift to crawl about, looking more like ghosts than men, ’till they dropped down thro’ hunger, weakness, and want; a mournful silence reigned throughout the city: no cries, no groans were heard; famine was all they felt, and every sorrow seemed absorbed in that.

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The fate of those that died first was envied by their wretched survivors, who out-lived them only to endure more woes, and who looked upon death as their greatest blessing. Many, in the despair to which they were driven, applied to the soldiers, beseeching, as a favour, that they would kill them. But those barbarians, who would often take an inhuman pleasure in butchering such as were already dying, refused their deadly help when begged to end a miserable life. The pride and insolence of those triumphant wretches, aggravated the grief and sorrows of the dying, whose expiring eyes were turned towards the temple, as if to implore the justice of the Being worshipped there. Few of the dead would even have been buried, had that care been left to their relations only, they being too much taken up with their own sufferings to think of any thing else. However, as it was necessary to remove such melancholy and odious objects, the tyrants at first hired people, whom they paid out of the public money, to perform that office. But soon growing tired of that expence, they ordered the dead bodies to be thrown down the precipices without the city. Titus going to take a view of the place, saw those heaps of dead rotting together; at which he was so struck, that, lifting up his hands towards heaven, he took God to witness, that he was not the cause of all those evils. By this time the factious too began to feel the effects of want, of which they were the more sensible by a comparison of their dismal situation with the plenty which the Romans enjoyed. The latter purposely made a shew of it in the sight of the Jews, spreading their tables, which were plentifully served, before the city walls. The audaciousness of those frantic wretches began at length to be so far tamed by their sufferings, as to make them fear the enemy; but at the same time their rage and fury was vented with greater violence than ever against their fellow-citizens, who were unable to resist them.

We have the most amiable picture of Titus, both during the reign of his father and after his own accession to the throne, to which the character of Domitian, the succeeding prince, forms the strongest contrast. It would be unnecessary, however, to dwell upon a period of history, so well known to every one the least tinctured with education. We shall therefore conclude the article with observing, that Mr. Crevier, abstracting from the blemishes we have mentioned, seems possessed of learning, genius, and all the requisite talents of an historian, his greatest fault consisting, in our opinion, in an ill-judged imitation.

It may be proper to subjoin, that Agricola's expedition to Britain is almost a verbal translation from Tacitus: and that Mr. Crevier has judiciously restored the genuine text of that historian in several places, vitiated by the presumption of tasteless commentators.

ART.



ART. V. *A Treatise of Husbandry on the Improvement of Dry and Barren Lands.* Shewing, I. *The many Advantages which would arise to the Nation in general, by destroying of Warrens, and converting the Lands into Tillage, Pasture, &c.* II. *Pointing out new and cheap Methods to make growing Fences upon the most barren Soils, and how to till and manure the same at a low Expence.* III. *How to prepare the Land, and raise upon it various Sorts of Plants, to produce both Poles and Timber.* By Thomas Hitt, Author of a *Treatise on Fruit-Trees.* 8vo. Pr. 2s. 6d. Richardson.

WE have seen of late so many rational treatises upon the subject of husbandry, that we are in hopes this long-neglected point of national interest, will, in time, be duly regarded, and the farmer, at length, driven out of that hackneyed path, marked out by his forefathers. Even the learned, both in France and England, have condescended to apply the result of their researches, in natural philosophy, to the benefit of the husbandman; and, indeed, it is from the learned that we are to expect the justest rules for cultivating the soil, and raising the fruits of the earth, by enriching and improving it. We are not, however, to despise the labours of those, who, to strong natural talents for observation, join experience. Chemistry, it is true, points out the easiest methods of pursuing such enquiries; but as the principles of this art are not only attainable by good sense, but founded on observation, we are not always to prefer scientific elegance to the more plain and artless endeavours of the judicious unlearned countryman. Often have we been astonished at the shrewdness of remark, and clearness of conception in a rustic, on subjects which would seem greatly to exceed the sphere of his capacity; and often have we seen learning put out of countenance by the superiority of mere uninformed untutored intellect. This much will serve for an apology to those of our readers, who may possibly think we ought to dismiss this homely treatise with a general character, in a few lines.

Mr. Hitt proposes to raise the value of lands, and encrease the number of labourers, two points of the utmost importance to the national strength. He gives an estimate of the quantity of warren land in England, the value of such land laid under rabbits, and what it would produce were it managed to the best advantage, either by improving the soil into arable, planting it with wood, or rendering it fit for pasture; the different methods for which he lays down according to the nature of the soil, from a long course of experience. He shews the expence of plant-

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ing, and the profits which must accrue from thence to the land, lord, in lands unfit for pasture or tillage. He acknowledges that he never had the whole care of planting, or making other improvements upon warren lands; 'but in the time of my apprenticeship, (says he) at Belvoire-castle, his grace the duke of Rutland caused part of one to be destroyed, and there are now growing upon it firs and oaks of forty feet in height, and many of them a foot in diameter, though not forty years of age; for the oaks were sowed in the autumn 1724, and the greatest part of the firs are but two years old. In that part of the land where the oaks prosper most, it is not so loose a sand as the generality of warrens are; but the other part is very dry soil mixt with small red stones, though there is not a strong rock near the surface.

'The firs grow extremely well upon the last mentioned soil, and the oaks there are more than thirty feet high; and whoever observes those trees, must be convinced that the like might be raised upon other warren lands, for this was a place where rabbits actually made their burrows.'

Mr. Hitt has known other warrens actually converted into corn fields, by burning or manuring, where the soil had the most unpromising aspect. In a word, he opposes with all his might the pernicious practice of large warrens, and demonstrates, by fair and obvious deduction, the possibility of converting such lands to a greater national and private advantage.

After a general view of the work, and a good deal of sensible reasoning, founded on practical observations, given in the introduction, our author proceeds to the various methods of dividing and enclosing barren lands, and of fencing at the cheapest rate. He also proposes certain means of preparing barren soils before the planting of young hedges, by which he affirms they will grow as luxuriously as on soils naturally the most fertile; but these means we must submit to the judgment of the reader, as we profess ourselves not sufficiently conversant with the subject of agriculture to pass a verdict. We must however observe, that all our author's admonitions seem rational, founded upon close observation and long practice, and calculated to the meanest capacity. The following method of treating young grass is new to us, and may prove so to some of our less-experienced readers.

'There ought to be great care taken of young grass, especially the first winter and spring, or else a prosperous crop may be destroyed; for their roots are but weak, and liable to be drawn out of the ground by sheep or horses feeding upon them in



in the winter, and spring; I have observed the most prejudice done to them immediately after a deep frost; for this reason all cattle should be kept from them at such times; and all young grasses that are intended to make pastures for years to come, or others that are designed for mowing, should not have a horse feed upon them later than October, nor earlier than May, admit they are eat in summer. Cinquefoil, of all ages, should be preserved from horses in like manner, 'till after it be mowed: and if it was possible to keep all kinds of cattle off the young grass designed for pasturage from November 'till April, it would be the stronger for it; but most people are desirous to give their sheep grass when it is in their power, and are apt to put too many on at a time, which soon eats a tract of land very bare; therefore I would advise there should never be more sheep in the winter upon young grass, than half the number of the acres the field contains; that is, one upon two acres.

• Where dung can be had, a thin covering laid upon young grass in November or December, will be of great advantage; or if strong clay can be met with near, I would advise to lay ten or twelve loads upon each acre; the various sorts of weather in the winter will make it tender; and whenever the clods are observed to crack, a large thorn-bush should be dragged with a horse, all over the ground in a dry day; or, for want of a large bush, small ones may be used, by fixing them in a harrow, gate, flak, or hurdle.

• The black earth from bogs, called peat, or moss, may be used in like manner as clay; the frost will have the same effect on it; but the ashes made from it would be of much greater service; when the land is made fine by harrowing, it should be rolled two or three times in the spring; after the strong frosts are over, this will greatly strengthen the roots.

• This sort of land is very subject to produce from seeds, either furz, broom, or heath; all of them are very prejudicial to grass, therefore it is best to draw them by hand the first winter; they will come up best when the ground is moist, and directly after the breaking of a frost; at this age they need not any instrument to be fixed in the ground: but if they are two or three years old, they cannot be taken up without a spade, or some other tool to loosen the ground, and by that, other seeds are brought up to the surface, and produces plants, and many times part of the roots are left in and does the like.

• There is frequently upon dry lands a large kind of thistle, which comes plentifully from seed; it is best to draw it up the  
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first winter, otherwise it will spread to a great extent, and destroy much of the young grass.

‘ If the common sort of thistle, or any other weeds, grow amongst the young grass which is made pasture of, they may be destroyed by mowing two or times in a summer.

‘ If any of the former weeds grow among the saintfoine, or clover, intended to be mowed, they ought to be cut out with hooks, or knives, that will weaken the roots, and render the fodder better than if they were suffered to live ’till it was mowed.’

In the third part of his performance, Mr. Hitt points out the proper methods of raising wood for timber and poles, upon barren lands, by sowing it with corn, which he thinks the cheapest method of preparing the soil. The seeds are sown with the corn in spring, and those he has propagated to the best advantage are the oak, Spanish chesnut, ash, maple, and holly. His directions here are full and explicit; but we shall pass them over to recite his instructions, with respect to raising wood on barren lands, that cannot be plowed, on account of the shallowness of the soil and rockyness of the surface. Experience has taught him, ‘ that many kinds of trees will grow in such places if there be earth enough to cover their roots at the time of planting; for as they extend their roots they find cavities in the rock, and make entrance.’ It may be agreeable to our readers possessed of such useless barren spots, to peruse his sentiments on this subject.

‘ I will recommend (says he) such trees as I have observed to grow tolerably well in the like situations, even some that are sea-marks.

‘ The silver fir; I know one growing almost single, having only two or three low ones about it, upon a very high hill, where it is fully exposed to all winds, from south-west to north-east; it preserves its leading branch, though it does not advance so much in height as others that I have seen in lower situations.

‘ The spruce and Scotch firs will grow, but the latter is more subject to lose its head than either of the others, and does not make so valuable wood when cut up for use.

‘ The larches and hollies I have seen grow tolerably well; the sycamore, birch, beach, ash, and oak, the same, where great numbers were together.

‘ When a gentleman thinks of covering such unprofitable lands with trees, he generally chooses to have it planted that he may early see the improvement; but there would be the most



most certainty of success from sowing seed of the forementioned plants in a promiscuous manner, after the land was prepared for their reception.

‘ This sort of land generally has an uneven surface, the highest parts being not any thing else but large bodies of stone, with short moss growing upon them; and on the other parts of the surface there is some earth with heath, broom, fern, or long moss, growing upon it; these lowest parts are the properest for trees to grow in, but it must be made clean before either sowing or planting, or otherwise the plants would be smothered, nay, there would be a difficulty of getting earth; for I have known where it was not any deeper than four or five inches in the best parts, and was full of the sorts of roots as I have mentioned lately.

‘ The way to clean it is to take up what is there growing, and lay it in heaps in the places that are properest for planting; and if it be only grass and long moss it will rot in one summer, by being turned over three or four times in dry weather; but if there be strong stems and roots of heath or broom, it will be best to burn it in little heaps, one at every place where a tree is intended; this will destroy both root and branch, and likewise many seeds, and make richer soil than if they only lay ‘till rotten. There cannot be any certain distance betwixt each tree, for they must be only where there is earth for them; but if they could be within a yard of each other it would be better than if further apart. If the seeds be sowed after the combustibles were either rotted or burnt, the hills where they were should be first spread about in those places only where there is some soil, for they will not be of any service where there is not any thing but stone: this work may be done in open weather from November ‘till March; the fir and birch seeds may be thrown upon the ground without the trouble of covering them, for the frost and rains will give them possession; the others that are larger should have holes made for them in depth proportionable to their size; but for an acorn which is largest, they need not to be above three inches; they will grow as well at one inch deep, but will be more liable to destruction by mice and rooks; as the seeds are not very costly, put in half a dozen where one tree is desired, for it is easy to thin them when too many; and amongst the others that I have mentioned, there may be some of the common elder, which will grow freely, and help to shelter them that make more valuable trees: and likewise white-thorn, but the seeds of it and the ash ought to have been kept in earth a year before, and likewise the holly and yew.

In the same manner he pursues his directions for planting among stones, observing, that plants intended for mountains and rocks ought to be short and stiff. He likewise recommends such plants to be moved for one year, after they are taken out of the nursery, into tolerably good land, near the place they are destined for, to inure them to the climate, and recover the roots, which may have suffered by carriage. These are the contents of the volume before us, which, we believe, will be read with satisfaction by all who prefer sense to elegance, and a judicious practical treatise to the most ingenious theory, and specious conjecture. We are sorry however to add, that Mr. Hitt is guilty of numberless repetitions, and a flatness and prolixity of style, that greatly diminish the pleasure of the reader. Out of regard to the utility of the design, we even passed over false grammar, and a variety of errors in point of language, which perhaps deserve censure; because the author could so easily have remedied them, by communicating his work before it was sent to the press, to any gentleman the least acquainted with polite learning.

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ART. VI. *A Discourse on the Nature, Causes, and Cure of Corpulency. Illustrated by a remarkable Case, read before the Royal Society, November 1757; and now first published, by Malcolm Flemyng, M. D. 8vo. Pr. 1s. Davis and Reymers.*

**A**S few countries on earth produce more corpulent persons than England, perhaps in consequence of the luxury and indolence introduced by wealth, every attempt to remove an inconvenient habit of body, which may be termed a disease, merits our regard. The author of this performance had some years ago formed a resolution of writing a complete treatise, both theoretical and practical, on this subject; but the peculiar circumstances of his situation preventing the prosecution of that laudable design, he here presents the public with the out-lines of his plan, and some arguments relative to the method of cure, deduced from an extraordinary case, which fell within his observation.

The doctor's opinion of the nature, seat, and efficient causes of corpulency, will appear from the following summary, which we shall give in his own words:

Corpulency being an accumulation of too great a quantity of fat, or animal oil in the vesicles of the membrana cellulosa, wherever they are large enough to admit oily particles, it can be  
caused



caused either by the introduction of too much oil into the habit, through the channels of nourishment, whereby there is so much the greater chance of its being retained in too great a quantity—or by the over-laxity, or perhaps original over-largeness of the cells, in which it is repositied, disposing them to admit, and retain an over-proportion of it—Or by such a crasis or temperament of the blood, as renders it liable to part too easily with its oily particles, and let them be strained off in too great plenty by the secretory vessels—Or lastly, by a deficient evacuation or expulsion of oil already taken in and separated from the blood, and laid up in its cells through the outlets of the body.’

By one or more of these causes, or by an assemblage of all, and scarce by any other, can corpulency, he thinks, be produced and established.

Next he proceeds to the method of cure proper in each of the above situations, recommending moderate meals, lean and plain diet, vegetable rather than animal food; sharp, thin, and old wines, in preference to malt liquors; acids, if taken in moderation, and vinegar in particular, but with great caution. This regimen more particularly regards that accumulation of fat and animal oil, contracted without any predisposing natural cause, and arising solely from indolence and high-feeding.

When corpulency is produced by a flabby relaxed state of the membranous texture, in the cells of which the fat is collected, the correspondent indication of cure is to strengthen that texture, first by diminishing the quantity of oil already accumulated, and then restoring the membrane to its original tone and elasticity. To answer the former purpose, the regimen already recited will be necessary; and to effect the latter, cold bathing (diet and exercise being supposed) is recommended. To excite the action of the solids in general, and the author might have added, to encrease perspiration, by which the quantity of fat is greatly diminished, friction, or dry-rubbing the surface of the body is highly commended; an exercise the more necessary to extreme corpulent persons, as they are deprived of the effectual use of every other.

To remedy that species of corpulency consequent on a defective evacuation, by the outlets of the body, of the fat already collected, the patient is to use such a diet and manner of living as may prevent costiveness. He is also to use mild cathartics with moderation, preferring aloetic medicines to the use of rhubarb, though we are of opinion, he might have mentioned several other purgative medicines, preferable to either. The next evacuation, mentioned by our author, is sweat, which ought

to be excited rather by exercise and the warm bath, than by medicines, which may prove hurtful by altering the crasis of the blood and juices. He mentions urine as the last of the natural excretions, by which animal oil is conveyed out of the body; and upon this evacuation he builds most, as a variety of diuretics offer themselves, which may be taken with safety. The preference is given to soap, as the medicine which carries off the largest portion of fat, and mixes best with the aqueous part of the blood. It is resolvent, detergent, and deobstruent, useful not only in diminishing corpulency, but in relieving several chronic diseases, consequent on a gross habit. The soap, our author particularly recommends, is the Alicant; yet we must own we should prefer the Tartar soap, especially with a vegetable diet, or at least advise the Alicant to be purified with rectified spirits: in any respect its use will be highly prejudicial, where an alcalescent disposition prevails, which is too often the case in corpulent habits. This is a circumstance not attended to by the doctor, though extremely essential to the patient, as the constant use of the medicine gives it in some respects the quality of an alterative. But we shall proceed to his method of exhibiting it, without diverting the reader's attention with our own remarks.

He advises a drachm to be taken at bed-time for four or five nights, and if no remarkable disorder is produced in the stomach, or bowels, by that quantity, the dose to be encreased to two, three, or, in stubborn cases, to four drachms each night. The form may be in a bolus or electuary, made with any palatable syrup, or in pills; or it may be dissolved in a glass of soft water, and drank, which method we should think the most effectual when the stomach does not reject it.

In proof of the virtues of this medicine, the doctor relates the following case: 'A worthy acquaintance of mine (says he) a judicious and experienced physician, in his younger days had been very active, and used much exercise, both on foot and on horseback; and for many years seemed as little liable to extreme corpulency as most people. By insensible degrees, as he diminished his daily labours, fatness stole upon him, and kept increasing; insomuch that, when I met with him about six years ago, I found him in the greatest distress through mere corpulency, of any person not exceeding middle age, I ever knew. He was then about forty-five. He was obliged to ride from house to house to visit his patients in the town where he practised, being quite unable to walk an hundred yards at a stretch; and was in no small degree lethargic. In other respects, he seemed pretty clear of any remarkable disease, except gout,

of



of which he had felt some, not very violent, attacks. I warmly recommended the inward use of soap, in order to reduce his corpulency, as the only safe and effectual remedy in his case, and a remedy which he might continue to use the longest; I enforced my advice by the reasonings above urged, of which he was too good a judge not to perceive their full cogency. Accordingly, he began to take it July, 1754, at which time he weighed 20 stone and 11 pounds, jockey-weight, a vast load for him to bear, who is little above middle stature, and withal small boned. He took every night at bed-time, a quarter of an ounce of common home-made Castile soap, dissolved in a quarter of a pint of soft water. In about two or three months time, he began to feel more freedom, and an increase of activity, which encouraged him to persevere. And that he did with such success, that in August 1756, (as he informs me in a letter now lying before me) his bulk was reduced two whole stone weight; and he could walk a mile with pleasure. He had continued the use of the soap all the time between June, 1754, and August, 1756, with very short interruptions, in the manner and quantity above-mentioned; it operated remarkably by urine, without ever producing the least troublesome effect. And now, while I am sending these pages to the press, (April 1760) I am certainly informed that he is hearty and well.

This was the only case where the doctor had an opportunity of making thorough trial of the soap, and, indeed, it seems to corroborate, though it does not confirm, all he has said of its virtues. The pamphlet is wrote with perspicuity and good sense; and we must allow the doctor's suggestion to be ingenious, should the diuretic virtues of the soap fall into the same dispute its lithontriptic qualities have, for some years past. We mean with respect to the possibility of continuing the medicine till it can take effect.

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ART. VII. *A Dissertation on Dr. James's Fever Powder. In which the different Circumstances, wherein that remedy may prove beneficial or hurtful, are considered and distinguished, according to Observation and Reason. By Malcolm Flemyng, M. D. 8vo. Pr. 1s. Davis and Reymers.*

**W**E should perhaps have more reason to praise Dr. Flemyng as a scholar and physician, had we fewer opportunities given to speak of him as a writer. Too frequent an intercourse usually lessens our respect even for very worthy men; what then shall we say to the doctor, who, not content with one visit, obtrudes

trudes upon us a couple in the same day, in the form of a shilling pamphlet? The intention, however, of the performance in view, is laudable, and may prove useful; we shall therefore allow it more room than either the subject or bulk may seem, at first sight, to merit. Dr. James's Powder has, of late, been so indiscriminately administered in every species of feverish disorder, that a rational attempt to ascertain the particular stages and symptoms, in which it may prove hurtful or beneficial, certainly deserves the public regard.

Taking it for granted, that the powder is a preparation of antimony and mercury united, our author first enumerates the virtues of each of these minerals, and then reasons upon the joint effects they are likely to produce; but it would have been more satisfactory, had the doctor informed himself of the genuine receipt, which he might have done with little trouble, without, in the least, trespassing on the rights of the proprietor. He observes, that if any safe and effectual preparation of mercury be united with antimony, the composition will possess the joint virtues of both, which perfectly coincide, and mutually encrease and assist each other. Both have a dissolving and attenuating power, the antimony greater stimulus, and the mercurial production greater weight and divisibility: 'Hence (says he) closely joined and united, they will produce greater effects in the animal body, by dividing, and subduing lentor, and fitting it for expulsion, than either of them could have done separately; and hence a kind of artificial crisis, quicker than the natural, but salutary to the patient, is produced.'

From the qualities of the composition our author infers, that it should never be administered in acute distempers, except upon urgent occasions, and remarkable appearance of danger, after medicines approved by long experience, and the consent of the learned, have been fairly tried.

As a fever is an effort of nature to expel something noxious to the human body, and restore health, either without sensible evacuation, or by means of critical sweats, urine, stool, or vomiting, a certain duration of it is necessary, longer or shorter in proportion to the obstinacy of the morbid matter. It is therefore improper to hurry and spur on, perhaps counteract the intention of nature, by administering a composition unfriendly to animal nature, without very pressing reasons occur.

Having established it as a maxim, that the fever powder is not to be administered till other medicines have failed, and imminent danger appears, which, by the way, is denying fair play to the medicine, he proceeds to shew in what species of fevers he



he apprehends this celebrated nostrum, may prove useful. With respect to intermittents, he thinks trials of it unnecessary, as we are already possessed of so sovereign a remedy against them, the Peruvian bark. He apprehends, however, it may be usefully administered in particular cases, when the intermittent is upon the point of being changed into a continual; but as he made no particular observations, he speaks with diffidence.

In hectic fevers, he affirms the powder must, from the qualities of the ingredients, be prejudicial, as they tend to thin and dissolve the blood and juices already too much broke, to weaken solids, which, from the nature of the disease, cannot be supposed strong, and to excite colloquative sweats and diarrhæa, the too frequent concomitants on hectic fevers.

Next the doctor proceeds to the class of continued fevers, which he divides in the following manner:

‘ The first comprehends those, in which, at the approach of the fever, the body and its juices were pure; the fault lying principally in their too great motion; and its immediate effects. Such fevers arise from errors in the non-naturals. Ephemera is the slightest species of them; and the ardent fever may be reckoned the most violent.

‘ The second is that, in which there is a local circumscribed inflammation. Most of the species receive their appellation from the inflamed part, as pleuritis, phrenitis, peripneumonia, hepatitis, &c. In these the blood is so hot, and tense, first obstructing, and in its progress destroying the small vessels of the affected part.

‘ The third class may be called eruptive, containing those feverish disorders, in which spots appear; as the small-pox, measles, the miliary, erysipelatous, scarlet fevers, &c.

‘ The fourth comprehends those which are truly putrid; the blood and juices being sharp, dissolved, and gangrenous. In such fevers, hemorrhages of various kinds; and mortifications appear. To this class the gaol, and hospital fever, may be reduced.

‘ The fifth contains the slow or nervous kind: in which the blood is neither dense and inflammatory; nor sharp and putrid; the thinnest animal fluids, and particularly the nervous juice, seem here to be principally affected.

‘ The sixth class is that of pituitous or catarrhal fevers; in which there abounds a viscid ropy lentor, stopping the small pulmonary vessels. Peripneumonia notha is the general name for such fevers. They are commonly brought on by catching of cold.

‘ Under

Under the seventh and last class may be ranged all the epidemical anomalous fevers from the slightest to the most malignant and pestilential kinds, not properly reducible under the foregoing heads; which being infinitely various, and so often putting on new appearances, cannot be enumerated, much less divided into distinct species.

As such diseases are either already past, or have not yet made their appearance, for I know of no uncommon epidemic fever stirring in this neighbourhood, now while I am writing; I can have but little to say concerning the use of the Fever Powder in this last class. Let me only observe in general, that if there should appear hereafter a new dangerous fever, resisting the common methods of cure, that bid fairest for carrying it off, I should not hesitate to have recourse to the fever powder; but with this reserve, that the symptoms of the new disease did not contraindicate the principal and leading virtues of mercury and antimony.

From the penetrating and dissolving virtues of the powder, he apprehends it is excluded from the whole fourth class of febrile distempers, in which a putrid gangrenous disposition prevails, and where hæmorrhages and mortification, demonstrate the broken condition of the red globules. For the same reason it cannot be safely administered in that species of small-pox, which Sydenham calls the *black kind*, where the blood is strongly disposed to a putrid gangrenous state. In the first class he thinks the powder unnecessary, because the medicines now in use will sufficiently answer the intention, if seasonably and skilfully administered. 'However, (says he) if either through neglect of proper methods in the beginning, or their not proving successful, danger shews itself, I should not be against giving the fever powder, according to the author's directions.'

As to pleurifies, peripneumonies, phrenisis, hepatitis, and wherever there is a local circumscribed inflammation, should bleeding, attenuating medicines, a low, thin, and diluting diet fail, the powder may be administered in small doses, at proper intervals, with advantage. But even in this case he thinks chermes mineral preferable, as it contains no mercury. When the inflammation continues, the pulse is full and hard, and the lentor of the blood tough.

Of the whole class of eruptive fevers, the doctor speaks only of the small-pox, in which, if the symptoms are violent, and the pustules indicate the bad kind, he recommends the powder, after once bleeding; but great delicacy and caution are at the same time recommended. On the eleventh day, in the confluent kind, he



he thinks it promises the most signal benefit, when the saliva, which till then flowed copiously, becomes thick and viscid, threatening fatal consequence from its suppression. The powder he has observed, in several instances, is the most efficacious of all medicines in attenuating viscid phlegm, stuffings in the throat and lungs, and rendering this ropy mucous saliva fit for expectoration.

His observations on the effects of the powder in nervous cases, he acknowledges are limited; but he is of opinion it ought to be given, after the common methods of cure have failed, where danger is apprehended, either from the malignity of the symptoms, or the long continuance of the fever. As in this kind of fever, the pulse is generally weak, small, and *thready*, mercury joined to antimony seems to promise benefit, by raising the circulation, and encreasing the impetus of the blood, and momentum of the fluids, by penetrating into the minute ramifications where the lentor resides, there attenuating and dissolving it, and thus promoting and accelerating a salutary crisis. In this we entirely agree with Dr. Flemyng, having observed the effects of it in one case exactly similar to what he describes.

But the attenuating and dissolving virtues of the powder, render it, he thinks, particularly useful in catarrhal fevers, in which he prefers it to the essence of antimony, prescribed by the ingenious and learned Huxham. He has seen it fail in deliriums, and in comatous stupor, though duly and largely administered, but he never found it ineffectual in catarrhal fevers.

Such are the doctor's observations on the fever powder, delivered with modesty, though somewhat prematurely, as his experience of its efficacy appears to be extremely limited. He closes the whole of his remarks with the following observations, not the least sensible part of his little performance:

‘ Before I conclude, let me observe that powerful and valuable medicines, especially while they are new, have always had, and always will have, both unreasonable enemies, and rash unenlightened admirers, and partisans. That therefore, it is the duty of physicians to distinguish between truth and falsehood; between extravagant praises and groundless prejudices: at the same time time taking care that mankind is not defrauded of useful remedies. And if even the most skilful and experienced practitioners are often at a loss to pass a right judgment on the effect of medicines, which is most certainly the case; so that it can very seldom be in the power of strangers to the profession so to do. And therefore, it is incumbent on the latter to think and speak modestly and diffidently concerning matters of this kind.

kind. But, above all to be cautious in advising and directing the exhibition of brisk and churlish medicines; lest, while they charitably intend a benefit, they do their neighbour irreparable damage.

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ART. VIII. *An Essay on the Antient and Modern State of Ireland, with the various important Advantages thereunto derived, under the auspicious Reign of his most sacred Majesty King George the Second. Including a particular Account of the great and glorious St. Patrick.* 8vo. Pr. 1s. 6d. Griffiths.

WE question much whether this essayist's countrymen will thank him for these overflowings of patriot zeal, which he pours forth in a torrent of immethodical desultory bombast, after the manner of those respectable bards, commonly known in Ireland by the appellation of *Scalds*, or *Shenachighs*, who recite the illustrious actions of antient heroes at the doors of their descendants, with a view to open a way to the kitchen, whence exhale delicious odours, which, by twitching the olfactory nerves of the sage, sharpen his appetite, and inspire his song. Possible it is, that our author sat down to write with intentions somewhat similar, or, perhaps, with no other design than raising his own and his country's fame. Like the honest Hibernian, who being asked if he could play on the violin, answered, that he believed he could, but he had not yet tried; our author might imagine writing a book to be an easier task than he found it, before he got to the end of his career. This last conjecture is rendered the more probable, by the many little excursions he makes out of the strait road, by way of refreshment, which might have been extremely convenient to him, however unnecessary and fatiguing they may prove to the reader, who is forced to pursue him through all his extravagations. He boasts, indeed, that in composing this essay, he has nothing in view besides the honour and advantage of Ireland, 'a kingdom whereof he is, without vanity, proud of being a native;' but we must own, we should think it no great instance of pride in Ireland, if she refused to return him the compliment.

Our essayist proposes to treat his subject under three distinct periods; 1st. The peopling of Ireland, or *Scotia Major*, by an Iberian colony. 2d. The arrival of St. Patrick, in his most salutary mission; a period truly glorious. 3d. Its cession to Henry II. king of England, 'partly (say he) from a pretended title of Adrian IV. partly from the restless and insatiable desires of Henry, more from the manifold infirmities of the then reigning



ing Irish chiefs—but, above all, from the peculiar adverse fate of Roderick, the last of our kings.' He begins with acquainting us, that the Iberians, from their early knowledge of the Phœnician arts and letters, imported such rudiments of government and learning, as those primitive times admitted; 'a truth visible (says he) from the similarity, or rather identity of the Phœnician and Scotie alphabet,' though we apprehend this truth would be just as visible from the similarity of the Chinese and Roman alphabets.

He then launches out into inflated encomiums on the politics, learning, religion, and arts, established and introduced by this Iberian colony, resting his assertions, we suppose, on the undeniable authority of that oral tradition, handed down for some thousand years among their bards, the repositories of all knowledge, sacred and profane.

It is astonishing how this profound antiquary delivers matters, fraught with the deepest erudition, with all the ease of trifles, as if by accident dropping the most improving hints. For instance, speaking of St. Fiechry, that learned Hibernian founder of the university in Paris, in the beginning of the eighth century (at which period he arrives in one page) he acquaints us, that *Fiacre*, the technical name of a hackney-coach, is derived from the above saint, who, to enable him to carry on the great work he projected, obtained of Charles the Great a tax on all wheel-carriages within the city.

Then he enters upon the history of St. Patrick; but proceeds only a short way, when, making a sudden turning, he tells us, that Gideon reigned the fourth judge of the Hebrews, in the year of the world 2700: that about this time appeared Hercules, Orpheus, Castor, Pollux, the *Argonauts*, Jason, Laomedon, Theseus, and many other heroes. 'That the Amazons, heroines of Scythic extraction, having lost their husbands in battle, took up arms themselves, with a manly spirit of resentment, and (inspired with love of their deceased husbands, and grief for so great and irretrievable a loss!) subdued Asia, and built Ephesus; a little episode which, we apprehend, must greatly edify the reader, and reflect strong rays of light on the obscure history of the tutelary St. Patrick. After this he resumes the saint's story, and then abruptly quits it, to make the following sagacious reflections:

'Never did the spirit of popular freedom exert itself more powerfully or harmoniously, than in those truly parliamentary triennial conventions of Ireland, where the supreme monarch, the provincial kings, the feudatory lords, the nobles, landed men,

men, Druids, &c. by the unbiassed suffrages of the people, convened for the peace, good government and security of each particular province, as well as those of the whole kingdom. Many centuries had this wise constitution subsisted here, before our neighbours, even of South Britain, knew any thing relative to houses, or raiment; it being notorious that so late as the arrival of Julius Cæsar among them, they painted their bodies, to render them terrible, and lived in the open fields. It is really somewhat surprising that people so near in situation, should differ so essentially in disposition, as the inhabitants of those islands have in all ages; hospitality having been the distinguishing attribute of the Irish, and its opposite defect, that of the Britons; the account given of them by Horace 1700 and odd years ago, *Visam Britannos hospitibus feros*, being as literally applicable to them at this day, where the force of education doth not operate to mitigate their natural ferocity.—Who would henceforward credit ignorant partial British historians, when they pretend to cry up antient British hospitality!

Before he finishes the history of St. Patrick, we are favoured with a variety of other instructive digressions, all of them tending to the same end; namely, to impress us with exalted notions of the deep erudition of this Hibernian essayist, historian, and politician. To wind up this curious disquisition into the state of antient Ireland, we are obliged with the following defence of *Teague*.

‘How our neighbours came to call us *waild Ayrish*, I am at a loss to conjecture; it being evident we have been a thousand years, at least, in possession of letters, laws, and civility, before the arrival of Julius Cæsar in Britain.

‘I am equally at a loss to know why a man should become a standing jest for his ignorance in an alien tongue, almost the constant fate of our countrymen in Britain, where, whoever is not smartly expert in the English language, is immediately denominated a *Teague*, a *Paddy*, or I know not what, in the stile of derision: at the same time that the most aukward-tongued Irishman in London speaks English with far more propriety, and a better accent, than the smartest British *petit maitre* in Paris doth French.

‘Some dramatic scribblers, (probably of our own degenerate growth) the better to qualify them for eleemosynary dinners, gave rise to this impertinent treatment of a nation, which, from the concurrent testimonies of all the dispassionate and learned, can, in reality, be as little the object of scurrility, as any other.

‘Why



‘ Why should even poor Teague prove so constant a butt to farce-wrights, and hackney-laughers ; when, upon examination, he is, by a thousand degrees, preferable to the British hobbinol, or French gregoire ? For Teague is a very pattern of hospitality ; so much so, that if a gentleman should happen to miss his road, and be necessitated to seek the shelter of Teague’s cabbin, or hut, was poor Teague trusting to two sheep for his worldly subsistence, he would kill one, and sell the other, at the next village or inn, for the better entertainment of his guest, and think himself happy in such an occasion of approving his generosity and respect : he would the next morning abandon his spade, and chearfully trot ten miles to shew such bewildered gentleman the right road. He is naturally civil, generous, and hospitable, (for scarce a night passeth that poor travellers are not entertained in his cottage,) extremely respectful to his superiors, and to his lord and master faithful to death. The military annals of Europe proclaim his capacity and taste for fighting ; then if you should take this identical Teague’s infant son, and give him a regular liberal education, it is one hundred to one, but he turns out a gentleman of merit, learning, worth, and politeness ; whereas it would certainly require more than Herculean labour to chissel a French paisan, a primitive Westmoreland, or Devonshire boor, not only into the form of an elegant, but even into that of a sociable creature.

‘ The insignificancy of those jesters and spatterers, will more clearly appear, if we look back to the wise, free, and truly parliamentary constitution of this kingdom ; if we recollect the vast length of its duration, as a free and independent state ; the military prowess of its inhabitants in all ages ; their victorious conflicts with the Romans, and with the French under Henry the Vth, and the Black Prince ; their having founded a monarchy in North Britain, whence, by a right of descent, in addition to every other, his present majesty, (whom God long preserve) by the special providence and infinite mercy of heaven, ruleth over us : if we consider the number of our universities, colleges, and academies, religious monasteries and pious seminaries, resorted to from all civilized parts of Europe, our metropolitical and diocesan cathedrals ; on such impartial review, surely, the foregoing tribe of sneerers and flouters must dwindle into deserved contempt.’

After a short view of the conquest of Ireland by Henry II. which, however, our author says was no conquest, and of the succeeding reigns to the tenth year of Henry VII. our author runs out into severe invective against the law, known by the name

of Poining's act, which he concludes with this emphatic and sensible reflection :

' In times dark, *tumultuated* and dangerous, no wonder extraordinary laws should pass : desperate diseases require desperate remedies ; but when the *fever* is removed, it certainly is a horrid management, to leave the *blistering plaister* still sticking to the recovered patient's back.' But we fear the apothecary may have removed too early the epispastic from the back of our indignant essayist, who still betrays symptoms of that delirium occasioned by the passion he was put into by *Poining's* act.

As it would be endless to trace this mirror of science through all the labyrinths of criticism, politics, history, &c. &c. into which he plunges over head and ears, without dread or fear, we shall take our leave, by quoting the last sentence of the farmer's case, annexed to the foregoing essay, and from the stile evidently written by the same hand.

' What I have hitherto hinted is but a narrow opening to the concerns and interests of an unhappy country, whereof I had the misfortune to be a helpless, though loving, member. To promote the advantage of Ireland, in any respect, would be to me the cardinal point of the whole compass of my ambition.' And never again to peruse such nonsensical bombast, is really the south pole of our desire, the *needle* which alone can guide us with temper through the shoals, the quicksands, and the hidden rocks, which every where obstruct our course in the boundless ocean of reviewing.

ART. IX. *Dialogues of the Dead.* 8vo. Pr. 4s. Sandby.

IT is a presumptive, but not a direct proof of the merit of these dialogues, that they have so rapidly attained a second impression. In general the multitude is swayed by a few individuals of superior taste ; but there are many instances where books of the least merit rise to the highest vogue, merely from caprice. *Interdum vulgus rectum videt ; est ubi peccat*, is no less applicable to letters than to politics. Here, indeed, we are not surprized at the applause bestowed ; the hand of a master is too visible in every page to escape the most undiscerning. A distinguishing judgment, delicacy of sentiment, propriety of thought, and purity of diction, recommend this little performance at the first glance. Yet, to speak our opinion freely, we think the dialogues too abruptly introduced, and the *personæ* characterized rather by the writer than by their own conversation. It is possible



sible that freedom and disregard of all ceremony may be proper enough for *shades*, but we expect to find in them something of the original living character. The Czar Peter and Louis the Great, may perhaps be allowed to accost each other in the language of draymen; but when Swift and Addison dispute about precedence in the class of wit and humour, we expect to meet with some of those strokes which characterized the dean and the secretary: but whatever the dialogue may want of perfection in this respect, is amply compensated by Mercury's decision, which sets the claims of both those excellent writers in the justest point of view. Addressing the dean, he says,

' Dr. Swift, I rejoice to see you—How does my old lad? How does honest Lemuel Gulliver? Have you been in Lilliput lately, or in the Flying Island, or with your good nurse Glumdalclitch? Pray when did you *eat a crust with lord Peter*? Is Jack as mad still as ever? I hear the poor fellow is almost got well *by more gentle usage*. If he had but more *food* he would be as much in his senses as brother Martin himself. But Martin, they tell me, has spawned a strange brood of fellows called Methodists, Moravians, Hutchinsonians, who are madder than Jack was in his worst days. It is a pity you are not alive again to be *at them*. They would be excellent food for your tooth; and a sharp tooth it was, as ever was placed in the gum of a mortal; ay, and a strong one too. The hardest food would not break it, and it could pierce the thickest skulls. Indeed it was like one of Cerberus's teeth: one should not have thought it belonged to a man—Mr. Addison, I beg your pardon, I should have spoken to you sooner; but I was so struck with the sight of the doctor, that I forgot for a time the respects due to you.

' *Swift*. Addison, I think our dispute is decided, before the judge has heard the cause.

' *Addison*. I own it is, in your favour, and I submit—but—

' *Mercury*. — Don't be discouraged, friend Addison. Apollo perhaps would have given a different judgment. I am a wit, and a rogue, and a foe to all dignity. Swift and I naturally like one another. He worships me more than Jupiter, and I honour him more than Homer. But yet, I assure you, I have a great value for you.—*Sir Roger de Coverley, Will Honeycomb, Will Wimble, the Country-gentleman in the Freeholder*, and twenty more characters, drawn with the finest strokes of natural wit and humour in your excellent writings, seat you very high in the class of *my authors*, though not quite so high as the dean of St. Patrick's. Perhaps you might have come nearer to him, if the

decency of your nature and cautiousness of your judgment would have given you leave. But, if in the force and spirit of his wit he has the advantage, how much does he yield to you in all the polite and elegant graces ; in the fine touches of delicate sentiment ; in developing the secret springs of the soul ; in shewing all the mild lights and shades of a character ; in marking distinctly every line, and every soft gradation of tints, which would escape the common eye ! Who ever painted like you the beautiful parts of human nature, and brought them out from under the shade even of the greatest simplicity, or the most ridiculous weaknesses ; so that we are forced to admire, and feel that we *venerate*, even while we are laughing ! Swift could do nothing that approaches to this. — He could draw an ill face very well, or caricature a good one with a masterly hand : but there was all his power : and, if I am to speak as a *god*, a worthless power it is. Your's is divine. It tends to improve and exalt human nature.'

There is not perhaps among the whole, a conversation that displays so fully the refined taste and exquisite feelings of the ingenious author, as this we have just quoted : it is the sphere in which he excels. The dialogue between Boileau and Pope, where they compare their own writings, criticise on Shakespear, Racine, and Corneille ; on Milton, Spencer, Waller, Dryden, Voltaire, and a variety of English and French poets, is replete with fine remarks and just criticism. Speaking of the French tragic writers, he observes, with a truly poetical imagination, ' that Racine is the swan described by ancient poets, which rises on downy wings to the clouds, and sings a sweet, but gentle and plaintive note ; Corneille, the eagle, which soars to the skies on bold and sounding pinions, and fears not to perch on the scepter of Jupiter, or to bear in his pinions the lightning of the gods.' Longinus himself could not have characterized them with more strength and beauty.

The tender, the amiable, the resigned wife, is admirably expressed in Octavia's account of her behaviour to the false Anthony : we see in her the pattern of female virtue, another *Lucy*, swelling the heart and drawing forth the pious tear of conjugal affection.

The reader will be highly delighted with the picture of Atticus ; a character which our author seems to have thoroughly studied. He is represented as justifying his conduct to Brutus, and vindicating himself from that load of blame, thrown out by persons who perceived not the wisdom, the prudence of his measures ; who held him in the light of a mean time-server,

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not of a healing mediator, a sincere friend, an honest courtier, whose easy and polite manners gained him the countenance of the conquerors, while he was exerting his utmost endeavours to relieve the distresses of the conquered.

In the dialogues between lord Falkland and Mr. Hampden, Cortez and Pen, the duke de Guise and Machiavel, William III. and de Witt, and one or two more, our author appears to advantage as a politician; his reflections are strong and natural; he has searched the human heart, and faithfully related his discoveries; not like those pseudo-politicians, who strain and torture every action in the field, every measure in the cabinet, to shew their own refinement and subtilty. In the conversation betwixt Pericles and Cosino, the first grand duke of Tuscany, there is much erudition and good sense displayed; that sort of erudition, we mean, that is acquired by a judicious application of historical facts. We are sorry that the length into which some of the preceding articles have run, prevents our obliging the reader with extracts from this, and several of the other dialogues. The performance closes with a conversation between Plutarch and a modern bookseller, by another hand, which contains a great deal of just ridicule on the present mode of writing, and that taste for romance, which serves only to pervert the understanding, and estrange the mind from all solid and useful knowledge. Upon the whole, we have not lately seen a work of more entertainment and real instruction, where sound sense, and a lively imagination, are more happily united, or where the erudition of the scholar is more agreeably tempered with the feeling, the taste, and the sentiments of a gentleman.

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ART. X. *The Trinitarian Controversy Reviewed; or, a Defence of the Appeal to the Common Sense of all Christian People, &c. Wherein every Particular advanced by the Rev. Dr. M'Donnell in his Sincere Christian's Answer to the Appeal, is distinctly considered; several other Subjects relative to the Question, are discussed; and an humble Attempt is made to put a final Period, if possible, to this Controversy, by a solemn Address to the most judicious Defenders of the Athanasian Trinity. By the Author of the Appeal. 8vo. Price 5s. Millar.*

THE author of this treatise undertakes to support an opinion, which has been already adopted by one of the greatest divines, and the greatest philosopher this nation ever produced. The notion of a triplicity in the divine nature was rejected by

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the great Newton and the sagacious Dr. Clarke. Many even amongst the illiterate have raised objections against the Athanasian creed, in which this doctrine is contained; and therefore it will not seem surprising, that a person of so much learning and penetration as our author, should, in so difficult a question, be too powerful for his adversary. He opens the controversy in page 3d, by asserting, that the tenets of the Athanasian creed are so contrary to those of scripture, that they appear, at first view, to convey a sense diametrically opposite to that of the sacred writers. It is generally acknowledged, that the term Trinity, is not to be found in the scriptures; and it seems surprising, that the writings of the apostles should be thought insufficient, without the assistance of new and obscure terms of art, invented by men.

In page 57 we meet with a strong argument in support of what was before advanced, that the doctrine of the Trinity is inconsistent with scripture; namely, that it is impossible to explain some texts according to it, without offending against the rules of grammar, as well as common sense. Thus, according to the Trinitarian hypothesis, the following text, *God is a spirit, and they that worship him must worship him in spirit and in truth*, must be interpreted, Father, Son, and Holy Ghost, is a spirit, and those that worship him; that is, Father, Son, and Holy Ghost, must worship him; that is, them in spirit and in truth. And, in Rev. iv. 11. *Thou art worthy, O Lord, to receive glory and honour, and power; for thou hast created all things, and for thy pleasure they are and were created*: thou, O Lord, that is, thou Father, Son, and Holy Ghost. This observation appears to us very pertinent, and we apprehend that it will not be found easy to refute it, since it is not to be supposed, but that the words, *thou* and *him* are used in scripture in the same sense as in other writings. Since God has made use of language as the vehicle of revelation, it is not reasonable to suppose that he has altered it for that purpose.

In page 61 our author fully confutes what had been advanced by his adversary, that the Son must be as perfect as the Father, because his will is exactly the same with the Father's, there being a possibility for an imperfect Being to deviate from the will of a perfect one, by observing, that it would follow from hence that the Jews could not have any rational conviction, that Moses delivered the will of God, tho' he worked miracles, because he was an imperfect being, and capable of deviating from the will of the Almighty. This seems to put Christ upon a footing with Moses, and favours strongly of the Socinian doctrine of our Saviour's being nothing more than a man divinely commissioned from



from heaven, in which light he is considered by the Mahometans themselves.

In page 64, we meet with an observation, which the partizans of the doctrine of three persons in the godhead will find very difficult to answer. If the Son be supposed equal to the Father, the Father might as well have been sent upon a divine mission by the Son, as the Son by the Father, which is downright blasphemy. The difficulty of defending the Trinitarian hypothesis appears still farther in other instances. To make the expression the Father, signify Father, Son, and Holy Ghost, and, my Father, the distinct person of the Father, is altogether forced and unnatural. But there are no passages in scripture harder to be reconciled with the doctrine of the Trinity, than those wherein our Saviour is represented as offering up prayers to his God and Father, and not only so, but as praying with strong crying and tears. His exclamation on the cross, *My God, my God, why hast thou forsaken me*, is still as difficult to be accounted for, upon the supposition of his being of the same essence with God, and upon a perfect equality with him. These are, indeed, very strong arguments to prove this dogma unscriptural; and they are greatly corroborated by the consideration that the apostles, in their discourses recorded in the acts, have not only omitted the doctrine of three persons and one God, but have likewise delivered a character of the one supreme God inconsistent with it.

These examples may suffice to give the reader an idea of our author's manner of reasoning, and of the merits of the cause which he contends for. To follow him through the whole course of the controversy is unnecessary, as his work contains no arguments more strong than those we have already laid before the reader. Upon the whole, we would earnestly recommend this performance to all who attach themselves to the study of theology, as it contains every thing material, that can be said upon the subject, and is wrote with a logical precision. We do not, however, take upon us to say, with the author, that the Athanasian creed should be rejected,—that we leave to the decision of the church: but as laymen, we may be allowed to declare our opinion, that in this controversy he has greatly the advantage of his adversary.

ART. XI. *Cautions and Advices to Officers of the Army : particularly Subalterns. Very proper to be read by all Gentlemen of that Rank and Profession. By an Old Officer. 12mo. Pr. 2s. 6d. T. Payne.*

THE business of a reviewer would be truly eligible, were only books of real worth to come before his censorial tribunal; as matters stand, he is forced to balance the satisfaction arising from productions of genius, against the labour of drudging through enormous piles of dulness and conceit. The admirable little performance in view is an instance of what good sense may strike out on subjects the most exhausted. To impart counsel with delicacy has ever been deemed a task of great difficulty; but to convey advice on trite topics, with novelty, distinguishes the writer of genius. By this performance officers are not taught the rudiments of the military art, but the principles of morals and œconomy; the means of establishing a reputation in the points most essential to a man of honour; of procuring the esteem of their superiors, the friendship of their equals, and the affection of those whom Providence has placed in subordinate stations; their duty to themselves, the world, their king, and their God. No display is made of eloquence or erudition; all is plain and simple, the writer applying directly to the understanding, though he does not fail of sometimes touching the heart. Sufficiently copious, without the trappings of metaphor, and elegant without the glare of colouring; every page distinguishes the good sense of the author, improved by converse with the world. His admonitions are particularly adapted to the officer, but they may be read by every man who would pass through life with applause and tranquillity of mind.

Cautioning the young officer on his behaviour to the men, he relates the following little anecdotes, which enforce his admonitions, and shew the power of resentment and gratitude in the private soldiers.

‘ At the siege of Lisle, in queen Ann’s time, upon an attack of some of the out-works, the grenadiers of the fifteenth regiment of foot were obliged to retire, by the springing of a mine, or by the superiority of the defendants fire: in this retreat the lieutenant of these grenadiers, remarkable for his ill treatment of them, was wounded, and fell. The grenadiers were passing on, nor heeded his intreaties to help him off: at last, he laid hold of a pair of shoes that were tied to the waste-belt of one of them; the grenadier, regardless of his situation, and in resentment



ment of his former ill-usage, took out a knife from his pocket, with which he cut the string and left them with him, with this remarkable expression, *There! there is a new pair of shoes for you to carry to hell.* Had this unhappy man, by his good behaviour, gained the love of his men, I will be bold to say, not one of them but would have risked his own life to have saved *that* of his officer.'

' The soldiers of a certain Scots regiment heard that their lieutenant-colonel was to retire, and that a captain, and not their major, who was their great favourite, was to purchase of him. They held a consultation amongst themselves, and the result was a deputation, of two or three of them to wait on the major; who, in a very respectful manner, begged to know if there was any truth in the report, and why he did not purchase the lieutenant-colonelcy? He told them, that what they had heard was very true, and that he could not purchase for want of money. They then entreated him to take no steps in the affair until they had made their report to their comrades; which they immediately did, and by them were ordered to wait again on the major, and to tell him, that the whole regiment was so sensible of his merit as an officer, and had always been so well used by him, that they were determined he should not have the mortification of a younger officer coming over him: they therefore earnestly intreated him to make a bargain for the commission in agitation, and they would furnish the money, which they had actually raised amongst themselves, and which the deputies laid before him at the same time. This singular act of generosity and gratitude did not take place; for the lieutenant-colonel was either killed or preferred, I forget which now, and the major succeeded him, to the great joy of the whole corps.'

After a good deal of sensible instruction, with regard to an officer's behaviour in little towns, where he may be quartered on a recruiting party, he passes to the subject of gallantry.

' If (says he) the inhabitants have wives or daughters, by no means *dare* to exceed the limits of decency or good manners to them. Every man has a very just sense of the injury done him when the *chastity* of either is invaded, or indeed only attempted; and if it was coolly attended to, I am apt to believe it would be sufficient to guard against such breaches of hospitality. A man and his wife, for instance, have lived *happily* and *contentedly* for some years, and he civilly invites me to his house; shall I then dare to attempt to dissolve an union so desirable? Shall I even *dare* to give him grounds for the least suspicion? No assuredly; I ought not, even should I discover any symptoms of levity on  
her

her side. An absolute certainty of a criminal correspondence must render *both* miserable: the poor man *most certainly so*:—Has he *only* suspicions?

‘ ————— *Trifles light as air*  
*Are to the jealous confirmations strong*  
*As proofs of holy writ.*’ ————

Therefore carefully avoid giving even the least shadow of uneasiness, and make him not so terrible a return for his hospitality. Let cornet Buckle’s fate be a sufficient *beacon* for you to avoid the fatal rock he so unhappily lost his life upon. The story is so recent that I may be excused relating it: the naming the poor unfortunate youth will I hope be enough \*.

‘ The man perhaps has no wife; or if he has, she is not mistress of charms sufficient to engage your attention. But he has a daughter, young, blooming and gay; in some unguarded, some unhappy moment for her, you make your attempt and too fatally succeed. What must be your after-thoughts if you are yet possessed of the least spark of *honour* or remorse? An innocent girl ruined, undone! exposed to shame and ignominy! whose character can never be retrieved, and who can never after appear in public, but to be pointed at as the reproach and scandal of her sex. Add to this the unhappiness, the misery of her parents; the indelible, the eternal shame you have fixed upon them and their whole family, whom you have so dismally disappointed in their hopes of seeing this their child, perhaps their favourite, their *only* child, comfortably and happily settled in the world, with some honest, worthy man, in credit and repute. Think on this betimes, and let the dreadful consequences deter you from attempts of this nature.—Another, though indeed an infinitely less weighty reason, ought to check your unbridled appetites, and that is, The light you will appear in the remainder of the time you stay there; the reception you must expect to meet with in your next quarters, where your character will have reached before you (*for fame has tongues as well as wings*) and the evil eye the officers that succeed you will be viewed with by the inhabitants of the town you have left. People are too apt

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‘ \* So much time having elapsed since writing the above, it will now be necessary to mention, that this ill-fated youth had just obtained a cornetcy of dragoons, and the man of the house where he lodged, having reason to suspect too much familiarity between his wife and the cornet, ripped up his belly with a knife which he used in his trade as a *cork-cutter*.’



to judge of the *lump* by the *sample*, and if *one* officer is bad, rashly conclude that all are so. An opulent city in the west of England, little used to have troops with them, had a regiment, or part of one, I know not which now, sent to be quartered there: the principal inhabitants and wealthiest merchants, glad to shew their hospitality, and attachment to their sovereign, took the first opportunities to get acquainted with the officers, inviting them to their houses, and shewing them every civility in their power, and were never easy but when they had one or other of them daily with them: this was truly a very desirable situation. A merchant extremely easy in his circumstances, took so prodigious a liking to one officer in particular, that he gave him an apartment in his own house, and made him in a manner absolute master of it, the officer's friends being always welcome to his table. The merchant was a widower, and had only two favourite daughters; the officer in so comfortable a station, cast his wanton eyes upon them, and too fatally succeeding, ruined, debauched them both: dreadful return to the merchant's misplaced friendship! The consequence of this ungenerous action was, that *all* officers ever after were shunned as a public nuisance, as a pest to society; nor can I tell if the inhabitants have yet conquered their aversion to a red coat.'

With pleasure we could continue our extracts, but the justice due to other authors prevents our adding more, than that books on the art of war may enable a young fellow to figure as a soldier, but a close attention to the rules laid down in this little elegant work will give him reputation as a man, and worthy member of society.

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#### ART. XII. ENGRAVING.

**M**R. Strange has finished two historical prints, from the original paintings of Carlo Maratte; one a St. Cecilia, attended by angels, in the collection of the right honourable the earl of Orford; the other, a Madona, with a sleeping *Par-goletto*, in the possession of Dr. Chauncey. There is a sweetness of ravishment, (if one may be allowed the expression) in the features of St. Cecilia, a kind of composed rapture, which agreeably diffuses itself into the breast of the spectator. The sleeping child in the other is, in our opinion, one of the finest figures we have seen; and maternal fondness smiling, amidst the graces of innocence and beauty, is charmingly expressed in the face of the Madona.

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The execution is such as might be expected from the inimitable touches of a great artist, whose pieces will, we doubt not, meet with the most cordial protection from the public, while he himself is roaming abroad, like an industrious bee, rifling the sweets of Italy, in order to enrich his native land.

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## ART. XIII.

**I**T must give pleasure to every person of taste, to think what a rapid progress we make in the polite arts, at a time when our arms, in every part of the world, may be supposed to attract our attention, and drain our treasure. That we are arrived to great perfection in painting, engraving, and metzotinto, the multitudes that flocked to the late exhibition were eye-witnesses, particularly in metzotinto, we may be justly said to excel every other nation.

White brought this art to very great perfection ; he being a painter, wrought with greater boldness and freedom than mere copyists are capable of : his prints, by this means, have all the strength of drawings. Smith was excellent in this way, but he wanted the drawing part, for which White was famous, and which gives force and spirit to performances of this nature.

It is reported of Sir Godfrey Kneller, that he would very often snatch the tool out of Smith's hand, and scrape some parts himself, where he saw there wanted effect. Faber's performances have their admirers, and Houston and M'Ardel give great pleasure ; but still a painter seems more likely to succeed in metzotinto than a copyist.

Nothing but the extraordinary merit of an artist in this way, would have induced us to have said so much upon this subject : the person whose merit we attempt to do justice to, is the ingenious Mr. Frye, who proposes to scrape twelve heads of metzotinto, drawn from nature, and as large as the life, from designs, in the manner of Piazzetta of Rome ; the drawings of which are to be seen every day at the author's house, the Golden Head in Hatton-Garden. The portraits of this gentleman that were at the exhibition-room, shew him to be eminent as a painter ; and the metzotinto head hung up there, will justify us in pronouncing him a great master in that art. The print has as much force as a fine painting, and is an excellent specimen of his abilities. The whole work, when completed, will probably be not only an addition to, but an improvement upon this fine art.

ART.



## FOREIGN ARTICLES.

ART. XIV. *Petri Burmanni Orationes, antea sparsim editæ, et ineditis auctæ. Accedit carminum Appendix. Hagæ. 4to.*

EVERY lover of polite learning will be pleased with a complete and accurate edition of the works of Burman, so deservedly celebrated over Europe for the chasteness of his Latinity, and the fineness of his genius. In this new edition we have four orations, never before published, which add greatly to the value of the volume, as they appear to be inferior in no particular to those upon which the best critics in Europe have already bestowed their applause. Besides a fund of literature, and refined imagination, there is in these discourses a certain purity of diction and Attic elegance, that would not be thought unworthy of Pliny himself. The subjects are important, and well chosen for the member of a republican government. They are as follow :

- ‘ 1. De sapientiâ Romanorum in constituendâ republicâ.
- ‘ 2. De feliciori vivendi conditione in rebuspublicis, quam in regnis.
- ‘ 3. De artibus liberalibus, solis olim academiarum et scholarum ornamentis, hodie vero ex dignitate in infimum locum dejectis.
- ‘ 4. De bibliothecis publicis, eorumque præfectis.’

The second of these orations it was, that probably gave birth to the report of M. Burman’s having left among his papers a bitter invective against the stadtholdership, which the ingenious editor assures us was intirely groundless.

To these orations of Burman, the editor has very judiciously annexed his funeral oration, pronounced by the learned Mr. Oosterdyck Schacht, professor of medicine in Leyden, from whence we are able to collect many interesting particulars of Burman’s life ; interesting at least to scholars, because they regard a man so highly esteemed in the republic of letters. We shall give a short abstract, for the satisfaction of our more curious readers.

Peter Burman, born in 1668, at Utrecht, was son of Francis Burman, professor of theology, and celebrated by a variety of learned performances, which he published. At eleven years of age he had the misfortune to lose this excellent father ; but such was the care taken of his education by his mother, who was daughter to Heydanus, one of the most distinguished divines in Europe, that young Burman had the less reason to regret his situation. His academical studies he began under the direction of the

the learned Grævius, at that time the brightest ornament of the university of Utrecht. So promising a genius could not fail to attract the attention of this profound scholar, who soon distinguished Burman, admitted him into his friendship, and rendered him all possible services in his power. The rapid progress he made in his studies, shewed how judiciously the professor had placed his esteem; Burman became the pattern of eloquence in the university, at an age when other men scarce attain to a taste for polite letters.

Having fully perfected himself in classical knowledge, which he rightly judged the master-key to unlock the treasures of science, he applied himself to jurisprudence, under the most celebrated masters, but without losing sight of the Belles Lettres. Excellent as his instructors were in Utrecht, he resolved to profit by the erudition, and characters of the three learned professors, Volder, Ryckius, and Gronovius; for which purpose he removed to Leyden. Here he resided for a year, attaching himself particularly to Gronovius; with whom he contracted an intimacy, which arose from their congenial dispositions and mutual esteem; and then returned to Utrecht, where he published his dissertation, intitled, *De Transactionibus*, a piece highly valued for its learning and elegance.

A tour he made through Germany and Switzerland, procured him the acquaintance and friendship of several men of letters, with whom he afterwards corresponded. On his return he was called to the bar, and gained such reputation by his elegant pleadings, that in 1691 he was made receiver of the ecclesiastical tythes, a place no less honourable than lucrative, but little agreeable to the disposition of Burman, who was now too much employed to gratify his passion for the fine arts, except in a manner prejudicial to his health; for he used to sit up whole nights in close study.

The illustrious Grævius beheld, with joy, the successful talents of his pupil and friend. His continual praises, and warm recommendations, contributed not a little in procuring Burman the professorships; first, of eloquence and history, then of Greek and Latin, and, lastly, of politics; to all which he was raised by the universal voice, as they became vacant. Nor had the public cause to repent their choice; he discharged the business of each with superior ability, and, notwithstanding his employments were so multiplied, found means to publish several works in the compass of a few years, which declared the rectitude of their election. Among these was a treatise, *De Vestigalibus Populi*



*puli Romani*, which displayed profound knowledge of the history, laws, and policy of ancient Rome; another, intitled, *Jupiter Fulgurator*, an elegant commentary on the Fables of Phædrus, and that exquisite fragment of the inimitable Petronius; some orations, and several detached poems; all of which did credit to the genius, the taste, and the erudition of Burman.

In a short excursion he made to Paris, he met with a very flattering and striking instance of the esteem in which he was held by foreigners. Happening one day to be in company with the celebrated Montfaucon, he so charmed that profound antiquarian with his taste and elocution, that he pressingly desired to know his name. He was no sooner told that it was Burman, than, rising suddenly from his seat, he embraced him in raptures, and felicitated himself on having met with a person, whose works he had long admired, and whom he regarded as one of the most shining ornaments of literature. A thousand civilities were shewn him by this polite benedictine, during his residence in Paris; and on his departure, Montfaucon gave him letters of recommendation to all the convents of his order, that he might lodge without expence, and be admitted to their libraries and curious manuscripts, through all the provinces in France.

In the year 1715 the learned Perizonius died at Leyden, and the curators of the university, sensible that his place could not be so ably filled as by Burman, addressed very advantageous proposals to him. For a long time he hesitated; at last his enemies determined him to accept the offer, by opposing his pretensions to some particular employment, to which his merit undoubtedly had a right. Accordingly he took his leave of Utrecht, and was joyfully received in Leyden by all the friends of learning. On taking possession of the chairs of history, eloquence, and the Greek language, he pronounced an eloquent oration on the duties of a public professor of polite letters, which augmented his reputation, and raised the public hopes, that the university would receive additional lustre from this new member. Their expectations were fully answered; all the youth of the first quality flocked from every quarter to learn the rudiments of taste and science under so able a master. In 1725 he was made public librarian, an employment the more agreeable to him, as it furnished ample opportunity of satiating that strong passion for books with which he was possessed. Much about the same time, our professor was charged by the trustees of the university, with the useful and laudable task of prelecting on the history of the United Provinces; an example we are astonished has not been followed in our British seminaries. Twice he had the honour

nour of being chosen rector; and on the first of these occasions he spoke that beautiful oration on the study of humanity, or the fine arts, which has ever since been admired as a masterpiece of elocution and taste. While he is recommending polite letters, he demonstrates how essential they are to every gentleman, and inspires a taste for them, by his own example. We must indeed acknowledge, that we never perused a discourse more replete with refined thoughts elegantly expressed, with happier irony well supported, and with erudition set off with all the adventitious ornaments of genius and sensibility.

After this he gave the publick chaste editions of Paterculus, Quintilian, Valerius Flaccus, and several other Roman classics. In a word, his application was so close, that it greatly impaired his health, though it could not oblige him altogether to forsake society; for he was as much sought after for the charms of his conversation, the gaiety of his humour, the delicacy of his wit, as for the vast depth of his erudition. His enemies made a handle of the openness of his disposition, and freedom of his discourse, to represent him as an enemy to religion; but his panegyrist assures us, that he died with the most exalted sentiments of the christian doctrine. After a long and painful illness, he yielded up his last breath on the 31st of March, in the year 1741, deeply regretted by all men of learning, and particularly by his friends, and those who knew the qualities of his heart.

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ART. XV. *Histoire Naturelle générale, et particulière, avec la Description du Cabinet du Roi. Tom. VII. 4to.*

**M**R. Buffon's Natural History has acquired such merited reputation, that the public will doubtless be pleased with the appearance of this addition to that valuable work. The same exactness in description, boldness of thought, taste for metaphysical refinement, and elegance of diction, characterize this as the former volumes. It is truly astonishing, what a fund of entertainment, and nice speculation, he has found in subjects so unpromising as the description of wolves, foxes, otters, mice, rats, and other animals the most disagreeable and contemptible; but Buffon's genius dignifies every subject by soaring above it, carrying his reflections to final causes, and opening the inexhaustible treasures of the most sublime philosophy.



ART. XVI. *L'Oracle de Nouveaux Philosophes. Pour servir de suite et d'Ecclaircissement aux Oeuvres de Mr. de Voltaire.*  
8vo.

FROM the title to this performance, we imagined the author intended a defence of those numberless paradoxes, and whimsical thoughts, respecting philosophy and religion, to be found in every page of the works of the ingenious Mr. Voltaire. On the contrary, he rigidly examines those thoughts, by placing them in a collective view, shewing their contradiction, and exposing their fallacy, with abundance of learning, genius, and spirit, but with less logical precision than might be expected.

## Monthly CATALOGUE.

Art. 17. *The Sermons of Mr. Yorick. 2 Vols. 12mo. Pr. 5s.*  
Doddsley.

IT is with pleasure we behold this son of Comus descending from the chair of mirth and frolick, to inspire sentiments of piety, and read lectures in morality, to that very audience whose hearts he has captivated with good-natured wit, and facetious humour. Let the narrow-minded bigot persuade himself that religion consists in a grave forbidding exterior and austere conversation; let him wear the garb of sorrow, rail at innocent festivity, and make himself disagreeable to become righteous; we, for our parts, will laugh and sing, and lighten the unavoidable cares of life by every harmless recreation: we will lay siege to Namur with uncle *Toby* and *Trim*, in the morning, and moralize at night with *Sterne* and *Yorick*; in one word, we will ever esteem religion when smoothed with good humour, and believe that piety alone to be genuine, which flows from a heart, warm, gay, and social.

With these sentiments we took up Mr. *Sterne's* sermons, without being offended at *Yorick's* name prefixed: for which he modestly apologizes. The excellent sermon, so humorously inserted in *Tristram Shandy*, raised our expectations of this publication; and we must frankly confess, that we are not disappointed in the perusal, whatever learned divines may think, who look for the formality of heads, explications, proofs, and controversial quibbles. The reverend Mr. *Sterne* aims at mending the heart, without paying any great regard to the instruction of the head; inculcating every moral virtue by precepts, deduced

from reason and the sacred oracles. Would to God his example were more generally followed by our clergy, too many of whom delight in an ostentatious display of their own abilities, and vain unedifying pomp of theological learning. Most of the discourses before us are penned in a plain and artless strain, elegant without the affectation of appearing so, and familiar without meanness, at least, in general. This, however, is a beauty in writing which he has once or twice pushed to excess, particularly in the exordium of the second sermon: '*It is better to go to the house of mourning, than to the house of feasting.*'—

'That I deny — but let us hear the wise man's reasoning upon it — *for that is the end of all men, and the living will lay it to his heart: sorrow is better than laughter* — for a crack'd-brain'd order of of Carthusian monks, I grant, but not for men of the world: for what purpose, do you imagine, has God made us? for the social sweets of the well watered vallies where he has planted us, or for the dry and dismal deserts of a *Sierra Morena*? are the sad accidents of life, and the uncheery hours which perpetually overtake us, are they not enough, but we must sally forth in quest of them, — belie our own hearts, and say, as your text would have us, that they are better than those of joy? did the best of Beings send us into the world for this end — to go weeping through it, — to vex and shorten a life short and vexatious enough already? do you think, my good preacher, that he who is infinitely happy, can envy us our enjoyments? or that a being so infinitely kind would grudge a mournful traveller, the short rest and refreshments necessary to support his spirits thro' the stages of a weary pilgrimage? or that he would call him to a severe reckoning, because in his way he had hastily snatched at some little fugacious pleasures, merely to sweeten this uneasy journey of life, and reconcile him to the ruggedness of the road, and the many hard justlings he is sure to meet with? Consider, I beseech you, what provision and accommodation, the author of our being has prepared for us, that we might not go on our way sorrowing — how many caravanseras of rest — what powers and faculties he has given us for taking it — what apt objects he has placed in our way to entertain us; — some of which he has made so fair, so exquisitely for this end, that they have power over us for a time to charm away the sense of pain, to cheer up the dejected heart under poverty and sickness, and make it go and remember its miseries no more.'

Most readers, we believe, will agree with us, that the dignity of the preacher, and of pulpit-eloquence, is lost in this method of allegorizing, and of personating characters: a blemish it is, however, which serves only to set off the other excellencies of the ingenious writer. We could almost venture to pronounce,  
concerning



concerning the goodness of the author's heart, by his choice of subjects, most of which must have occasioned serious reflections in every man who has felt the distresses of his fellow-creatures.

Art. 18. *Sermons on several Subjects, by James Muscutt, M. A. late Rector of Little Staughton in Bedfordshire, and Fellow of Corpus-Christi College, Oxford.* 8vo. Pr. 5s. Whiston.

We are told in the advertisement prefixed to these discourses, that they were written for the use and improvement of a private congregation, and would never have been published, had not the exigencies of the author's children obliged him to have recourse to this expedient, in order to raise a sum of money for them. This apology, whilst it does honour to Mr. Muscutt's modesty, appears to us altogether unnecessary, as this collection might claim the attention of the public, merely on account of its own merit. This author's stile is not florid, but elegant and perspicuous; and his reasonings, tho' not always founded upon principles strictly true, are always logical and exact. The three first sermons treat of the resurrection, that fundamental article of the christian religion, upon the truth of which the whole fabric of revelation depends.

In page 38, sermon 2d, we meet with this just observation, That no one will dispute his power in the renovation of our bodies from the dust who first formed them out of it; to which our author adds, That the resurrection of the dead is credible, because it has been actually performed; for we read of Elisha's raising the widow's son in the book of Kings, and of St. Peter's working the same effect upon the devout Tabitha at Joppa. This might be a proper argument to those who admit the truth of the Old Testament; but sure it will have but very little weight with such who are disposed to call the truth of the resurrection in question. To such it must appear a *petitio principii*, or proving the thing by the thing itself.

In page 44th, the author by citations from scripture, refutes the opinion of those who maintain, that as Christ died for all, so his resurrection shall, in the end, be equally advantageous to all. It must be acknowledged, that this notion is altogether inconsistent with scripture, tho' very plausible arguments have been urged in support of it.

In sermon the 4th, it is said, in answer to lord Shaftesbury's objection, that the scripture no where recommends private friendship, and the love of one's country; that our Lord did not recommend it in the manner it was understood by the heathens, in order to guard against the numberless inconveniencies it produced, by making them look upon all as enemies who did not

belong to them. This remark seems to be taken from a sermon wrote by the late ingenious Dr. Foster, in order to refute the above position of his lordship.

In sermon the 8th, the subject of which is public worship, we meet with the following observation, That as every one acknowledges God's general providence or protection of cities and states; so must he allow that he is that light to be worshipped by them, as such: as therefore every individual is under an obligation to the worship of God upon his private account; in like manner, kingdoms and states are under an obligation to acknowledge their dependance upon God in their public capacity: and this is the rise of an instituted national religion. Here we cannot avoid taking notice of the futility of their reasoning, who, because religion promotes the purposes of society, have concluded, that all religion was the invention of legislators and politicians, and merely calculated to keep the machine of government in motion. The absurdity of such an assertion will farther appear if it be taken into consideration, that statesmen, instead of inventing new superstitions, have always availed themselves of the old, in order to lead the people according to their will and pleasure.

In the 10th sermon, which turns upon the education of youth, we find little or nothing new; and this seems the more surprising, as that important subject has never been exhausted, tho' Locke, Milton, and Tillotson, have wrote upon it.

In sermon the 11th, in which the consequences of sin are enlarged upon, there is a very exact and pathetic representation of the inward inquietudes of the wicked man, which concludes it by these emphatical expressions, to labour for pain and remorse, to reap perpetual uneasiness and anxiety: thus to be interrupted in business, checked in our pursuit of pleasure, to have all our motions leavened with this bitter mixture; what is it but to suffer, even immediately upon the commission, some part of the punishment of our sins? This is very just; every transgression of the law of nature punishes itself. For tho' the offender should escape all other punishment, remorse of conscience is not to be avoided, *prima est hac ultio quod se judice nemo nocens absolvitur.*

In sermon the 12th, and last, which is the sequel of the former upon public worship, our author judiciously remarks, that the objections which some have made to the prescribed form of worship, seem to be derived from a dislike to any form at all: for, adds he, all men know, that no human institution is perfect. Why then should they contend for endless alterations liable to the same imperfections? This seems to be a full answer to the objections



objections of dissenters, who will find it difficult to make it appear, that extempore prayers are less liable to defects than a set form. To conclude, tho' this writer can by no means be ranked with first-rate preachers, his discourses well deserve a perusal; and whilst we praise his modesty, in declaring that they were not published from a presumption of any peculiar merit, or excellency in the composition, we cannot but approve of the laudable motive to which he ascribes the publication, and heartily congratulate him upon his success.

Art. 19. *The Multitude of Holidays detrimental to the Public, and not advantageous to Religion.* By James Tilson, Esq; Dublin. Faulkner. Price 6d.

The pamphlet now before us, is a translation from part of the first discourse of the sixth volume of the celebrated father Feijoo's works, one of the first writers in Spain, and an honour to the age in which he flourishes. Mr. Tilson has published it for the benefit of the Irish nation, where his property is very considerable, and where most of the labouring people are rigid papists, consequently strict observers of many more holidays than are consistent with the good of the community. It is preceded by a genteel address to the clergy of that persuasion in Ireland, in which they are complimented for the laudable zeal they express for the general good of their country, and exhorted to confirm it, by an immediate attention to the suppressing of the number of holidays observed by their church.

This discourse opens with displaying the loss the people annually sustain by the number of holidays, each of which makes them by so much the poorer, as they then earn nothing for themselves or families. This loss, says our sensible and disinterested Spaniard, would be but little regarded, if those festivals were really employed to the benefit of their souls; but the contrary is the case in so great a degree, that one may venture to affirm, those idle days do more hurt to the soul than to the body. It is true, indeed, they perform their acts of religion, which must be surely very acceptable to God; but the rest of the day is, by most of the common people, dedicated to pleasures too often of a criminal tendency. When, but upon holidays, do we see a concourse of the common people of both sexes assembled to talk, joke, guzzle, and dance? When, but in such meetings are the first sparks of concupiscence lighted up? When, but in such days, are labouring men exposed to drunkenness? In a word, the passions that predominate in each constitution, which on other days are checked and kept down by bodily labour, on festivals shew themselves in their full scope and vigour.

In the course of this short essay it appears, by several extracts from general councils, that the reduction of holidays has been often vested in the bishops, without intervention of papal authority; and this is a point, which it is to be hoped those among the catholic clergy of Ireland, who assume that title, will take into consideration.

The intention of this pamphlet is worthy of a patriot; but we wish, instead of a translation, this ingenious gentleman had given an essay of his own, particularly upon the state of Ireland in this respect. The fairs, the patrons, the wells, nay, the continual disorders of the mobs, even in the polished city of Dublin on holidays, furnish ample scope.

Art. 20. *Sermons on Practical Christianity.* By Henry Stebbing, D. D. Archdeacon of Wilts, Chancellor of the Diocese of Sarum, and late Preacher to the Honourable Society of Gray's-Inn. Vol. II. 8vo. Pr. 5s. \* Davis and Reymers.

The author of these discourses unites the subtilty and penetration of the casuist to the zeal and piety of the divine. He discusses moral topics with an exactness rarely to be met with in elaborate systems of ethics, and treats those of a theological kind, with all the warmth and earnestness of a minister of the gospel. His works differ essentially from those of most preachers, being entirely free from a fault with which they are too generally chargeable, namely, the multiplying of words which convey but little instruction. The compositions of such writers have been justly compared to trees, whose branches flourishing with an exuberance of leaves, contain no fruit, or none that can support and nourish the human body. The discourses before us, on the contrary, abound with matter, and are calculated to enlighten the Christian, instruct the moralist, and aid the speculations of the philosopher. To conclude, the works of our author have intrinsic merit, and we earnestly recommend them to our readers, not merely on account of the interesting subjects which they treat of, but for the fund of knowledge which they contain. The glorious name of religion often procures a favourable hearing to the sermons of preachers of mean abilities, and the respect paid to them is like that which Pompey received in advanced age, respect paid to a name.

*Stat magni nominis umbra.*

Lucan.

But such is the luxuriance of our author's genius, that he displays a variety of talents, which do not seem to belong to his profession, and may be properly compared to a tree, which, being



ing ingrafted, bears fruits not to be found on it in the ordinary course of nature.

*Exiit ad cælum ramis fœlicibus arbor*

*Miraturq; novos frondes & non sua poma.*

Virg. Georgics.

Art. 21. *The Interest of Great Britain considered, with Regard to her Colonies and the Acquisitions of Canada and Guadaloupe. To which are added, Observations concerning the Increase of Mankind, peopling of Countries, &c.* 8vo. Pr. 1s. Becket.

From the time that the success of the British arms made peace the general subject of writers, there has not appeared a more sensible pamphlet than this, which seems the production of a cool head, warm heart, and masterly hand. The letter addressed to the *two great men*, occasioned remarks on that letter, and the performance before us is intended in reply to the latter. It equals either of these in perspicuity and elegance, and, perhaps, surpasses them in candour, in argument, and clearness of conception, as well as an extensive knowledge of commerce, and the true interests of Great Britain. All the *remarker's* reasoning, with regard to the surrender of Canada at a peace, is, in our opinion, clearly refuted by arguments deduced from the nature of trade, of population in new planted countries, and of the situation and circumstances of Canada in particular. The *remarker's* fears, that our American colonies may one day be rendered independent of the mother-country, by too great an extension of our conquests, are shewn groundless and ideal; and the necessary union among the different provinces to effect such a purpose, demonstrated, to be not only improbable, but impossible, during their present connections with the British constitution.

We could wish that our author's arguments levelled against the retention of Guadaloupe, had breathed the same spirit of candour and impartiality as the foregoing. Farther successes may give us room to hope, that our ministry may insist on keeping both at a peace; it was therefore shooting beyond the mark to attempt proving Guadaloupe of so little value to the crown, however it may seem so in the estimation of the public, when compared with Canada. Can it be doubted, but the French inhabitants of this island will soon perceive the advantages resulting from the moderation of a British government, and become a colony as much attached to England as any other in the West-Indies? and yet this forms one of our author's strongest objections against retaining Guadaloupe. Prejudice and passion against

a new form of government will soon subside, where the people find their liberty and property better secured. The force of custom will soon yield to interest; even religion itself will give way to this main spring of action, as soon as mens eyes are opened to what they really believe to be their interest; intermarriages, and a thousand other connections and ties, will, in time, unite the conquerors and conquered, form them into one people, and bind them into one solid uniform mass.

With respect to this excellent writer's other objection, that they will send their children to be educated in France, and import the most valuable of their commodities from that country, we apprehend it is in the power of the government to lay such restrictions, as will render either impracticable, and propose such advantages, as will prevent their being desirable. But these are trivial errors, which rather obscure than tarnish the merit of this judicious and well wrote pamphlet: to which are annexed some remarks on population, that shew the force of the author's judgment, and deserve the attention of every politician.

Art. 22. *An Answer to the Author of the Critical Review, for March, 1760, upon the Article of Mrs. Nihell's Treatise on the Art of Midwifery. By Mrs. Elizabeth Nihell, professed Mid-wife. 8vo, Pr. 1s. Morley.*

Pray be easy, good madam, we are ready to grant whatever you require; even to acknowledge that your tongue is *sensible*, *shrewd*, and *voluble*, as thy fingers. It was never our intention to enter the lists with a lady, especially with a lady of your profession, of whose skill in the weapons of altercation we could not be ignorant. We confess that you have here brought to light, forty pages of profound argumentation, which, hackneyed as we are in debate, we cannot pretend to answer in less than as many volumes; and that you have delivered yourself of a monstrous birth, that fully evinces your dexterity in the obstetric art: may it, however, be the last of our begetting! Heaven preserve us from the heinous crime of fornication! What a snarling, tattling, gossiping urchin must that be, who owns a critic for his father, a midwife for his mother, with an apothecary, perchance, for his sponsor, or, what is worse, a *grub*, who feeds and fattens on the spoils of character and fair fame? With-hold thy insnaring arts, good Mrs. Nihell! Tempt not frail virtue, and provoke not appetites already too ungovernable, but join with us in the words of our holy litany, *From such foul deeds, and crying sins, good Lord deliver us,*

Art.



Art. 23. *A Political Essay upon the English and French Colonies in Northern and Southern America, considered in a new Light. By a Patriot.* 8vo. Pr. 6d. Woodfall.

This little essay is not destitute of merit. It is a comparison of the political and commercial values of the South and North American colonies, in which the balance appears in favour of the former, in a political, and of the latter, in a commercial view. We could wish the author had annexed precise ideas to these terms, as we are of opinion there can be no real difference between the political and commercial value of the American colonies, as they are the objects of politics, so far only as they influence trade, and consequently, the wealth and power of the mother-country.

Art. 24. *The Clockmakers Outcry against the Author of the Life and Opinions of Tristram Shandy. Dedicated to the Most Humble of Christian Prelates.* 8vo. Pr. 1s. Burd.

Should any of our readers discover wit and humour in this extravagant critique, that has escaped our penetration, we desire he will attribute it to his own superior discernment, without reflecting on the faculty of critics, who are too much employed to hunt for a needle in a bottle of straw,

Art. 25. *Select Tales of Count Hamilton, Author of the Life and Memoirs of the Count de Grammont. Translated from the French. In Two Volumes.* 12mo. Pr. 6s. Burd.

In these tales there is a pleasing wildness and luxuriance of fancy; but the reader's satisfaction is damped by the difficulty of unveiling the morals, if any be intended.

Art. 26. *The Tendencies of the Foundling Hospital in its present Extent, considered in several Views, just as they occur en passant in a lax epistolary Address, attempting to preserve the Lives of Bastard Infants; to continue the Custom of Matrimony; to strengthen the Community, in its Population; and, to better it in its Industry, in its Trade, in its Opulence, &c. and, most of all, in, what should most be regarded, its Morals. In several Letters to a Senator. Part I.* 4to. Printed for private Use.

Never did the press usher any thing into public view, so truly ridiculous as this lax address to a senator, whose costive habit may possibly require such applications. To penetrate into the meaning of this original writer, has foiled all our critical discernment; and

and we believe it would puzzle the whole society of metaphysicians in Butcher-row to dechipher one period. Certain we are, that the profound Henriques himself, of blessed family, that stay and prop of a falling nation, never divulged oracles half so mystical. Take, reader, this delicious morsel of eloquence, on which we leave thee to chew the cud.

‘As by a plurality of thus occasion’d *unnatural præcipitate deaths* of infants, the community sustains the same loss of *infant lives*, which it would sustain by the same plurality of *murdered infants*,—It follows that the present Foundling Hospital’s plan of extension, by not *apparently* diminishing, but even thus *apparently* multiplying the number of those *præcipitate, unnatural deaths* of *illegitimate* children, and occasioning moreover a greater number than before of *præcipitate unnatural deaths* of even *legitimate* children, makes even the *strongest* argument which has been alledged *for* that extension, to militate *against* it. And as it thus defeats the great good end, and withall commits more of what candor calls destructions, (commonly called murders) than that of defeating the great good end, for which professedly it was set on foot in favor of bastardy, it so far superabundantly furnishes its *own* plea for its own defeat;—I say, *superabundantly*: For,

‘*Argumenti gratiâ*, suppose this arithmetic of mine to be wrong, and that since the increase of the Foundling Hospital’s plan, there is no *increase* in the number of *murdered infants*, yet since at least *as great* a number of those *murders* as before, for ought appears, still exists, (no decrease in that number being perceptible even after those largely increased missions which have been of infants yearly to this refuge for them, missions that promised a very large decrease proportionably in the number of murdered infants, such a large one as should be very perceptible long before now,) Does not this sufficiently demonstrate that the one great evil which this enlarged plan of the Foundling Hospital intended to prevent, is found still to *exist*, at least, if not to *increase*?’

Art. 27. *Short Principles for the Architecture of Stone-Bridges. With practical Observations, and a new Geometrical Diagram to determine the Thickness of the Piers to the Height and Base of any given Arch. In twelve Sections. Illustrated with Figures.* By Stephen Riou, Esq; Architect. 8vo. Pr. 3s. 6d. Hitch and Hawes.

This treatise seems to have been written with a view, chiefly to depreciate the reputation of Mr. Mylne, as an architect, tho’ the author avoids disclosing his intention till he comes to the appendix. We shall only observe, that the reader, who looks for science, must content himself with a vain parade of words, constructed



frustrated in no very artist-like manner, and shrewd hints of the great matters he would perform, had the committee fixed their choice on him to superintend the bridge proposed at Black-friars. Nature, indeed, seems not to have designed this self-sufficient gentleman for exalted geometrical discoveries; but what his skill in his profession may be, we submit to the judgment of those who are better qualified to decide.

Art. 28. *Observations on the State of Bankrupts, under the present Laws. In a Letter to a Member of Parliament.* 8vo. Pr. 1s. Cooper.

We cannot bestow praise on the execution of this pamphlet, but the design is of so interesting concern to society, that the author ought to escape censure. The fair trader who stops payment, in consequence of unavoidable losses and misfortunes, ought surely to be distinguished in the eye of the law from him, who becomes insolvent by profusion, profligacy, and every species of extravagance.

Art. 29. *A Letter to the Great Man, occasioned by the Letter to Two Great Men. In which many of that Writer's Absurdities, Inconsistencies and Contradictions are detected. And the fatal Tendency of his Propositions exposed. By a Citizen of London. A Disciple of Sidney and Locke.* 8vo. Pr. 1s. Bristow.

Never did scholar do less credit to his masters, than this disciple to Locke and Sidney. We might possibly have put faith in his professions, had he called himself the disciple of the raving and scurrilous Sh——re, whose maxims he adopts so implicitly, that we doubt not of seeing him elevated to the post of honour, once so worthily filled by that distinguished patriot.

Art. 30. *A Narrative of the Effects of the celebrated Anti-venereal Medicine, lately discovered by Mr. Keyser, a German Chymist in Paris, that cures the Venereal Disease in its most inveterate and malignant State, without Salivation or strict Regimen, as is now practised in France, both in private Cases, and in the Military Hospitals, &c.* By James Cowper, M. D. 8vo. Pr. 1s. Cooper.

As the composition of this medicine is kept a secret in the hands of Dr. Cowper, we can only inform the reader, that its virtues are attested by such a cloud of witnesses of undoubted credit as almost staggers our prejudice against all nostrums. Several of the first quality in France, as well as the members of the academy of arts and sciences, and the faculties of physic and surgery in Paris, bear testimony to the cures performed by it,  
of

of which they were eye-witnesses. The pamphlet consists of their certificates, and a few cases, venereal and rheumatic, wherein Dr. Cowper, the present proprietor, has experienced its efficacy.

Art. 31. *A Scheme for the general Good of the Nation, by a just and comfortable Provision for the disbanded Soldiers, and their Families, after the Toils and Fatigues of the War ; and for the effectual Security of our Commerce and Possessions abroad, and the perpetual Terror of the common Enemy of our Peace. Submitted to the public Verdict. By Stratioticus. 8vo. Pr. 6d. Hooper.*

The absurdly pompous title prefixed to this pamphlet, may possibly occasion its being overlooked, as similar in nature to all the other projects of idle scribblers, offered to the government. The hint, however communicated by Stratioticus, is such as we imagine may be improved to public advantage. It is proposed, ' that all regiments now in North-America, which are intended to be broke, or reduced, shall be broke or reduced there ; and that every non-commission officer and soldier shall have the following offer tendered to them, viz.

' That every non-commission officer and soldier shall have a portion of land assigned him and his family in the following proportions ; a serjeant, one hundred acres ; a corporal seventy ; a private man, or drummer, fifty ; and for every son of such married serjeant, corporal, private man, or drummer, twenty acres, and for every daughter ten acres.

' That every such serjeant, corporal, private man, or drummer, shall have given him, at the expence of the crown, after his land or plantation shall be assigned him, proper implements and utensils fit for building houses, and for clearing and cultivating the ground ; and be provided with a proper quantity of corn, grain, and seeds of every kind, which may be thought proper for the land ; and every wife of such serjeant, corporal, or drummer, shall be likewise provided with all kinds of necessaries fit for housewifery, in proportion to their several plantations and family, and proper cloathing for one whole year, or such other longer time as it shall be thought reasonable to allow them, to make the produce of their plantations sufficient for the maintenance of them and their families.

' That every serjeant, corporal, soldier, and drummer, to maintain himself and family from that time ; and the fathers and sons, above the age of fourteen years to wear regimentals.

' That if any commission-officers shall chuse to accept a like offer, they shall have a quantity of land assigned them, adequate to



to their ranks, together with the several implements and necessities in like manner as above.

‘ And it is further proposed,

‘ That this scheme may extend, and the same offer be made to every commission and non-commission officer or soldier, reduced in any other part of his majesty’s dominions; and that they, their wives, and families, shall be conveyed to America at the expence of the government.’

Whether this last part of the scheme will not be attended with unsurmountable difficulties and inconveniencies, is beyond our province to determine.

Art. 32. *A Dialogue between Two Great Ladies.* 8vo. Pr. 6d.  
Cooper.

A political conversation between the Empress queen and Czarina, in which there is some shrewdness.

Art. 33. *The Times. A Second Epistle to Flavian.* 4to. Pr. 1s.  
Burd.

We are sorry to see so much strong sense and good satire delivered in so unpoetical a manner. We are also sorry to find the ingenious writer himself sensible of the defect, yet unwilling to amend it.

‘ Nothing I dare, nor may, nor can compose,  
Beyond a kind of rhim’d and measur’d prose,  
Which for epistles I should think most fit,’ &c.

The generality of his readers, we fancy, will not be of his sentiments, but will regret the soft mellifluous numbers which Mr. Pope’s example has rendered necessary to all succeeding epistolary writers to follow. Attempting to shew that the heart is our truest guide in morals and taste, he speaks thus:

‘ This doctrine, Flavian, that I now impart,  
All feel it at the bottom of their heart,  
That living spring of all that’s great and good,  
Though oft neglected, oft misunderstood.  
Yet what can study more deserve t’invite,  
Pregnant, at once, with use and with delight?  
Which none, that will consult it, e’er can miss:  
’Tis the great fountain of all social bliss:  
Love, friendship, every virtue’s there on flow,  
That makes men happy, or can keep them so.  
Not less of mental light the heart’s the seat,  
Than ’tis of mere material vital heat.

Thence

Thence genuine taste his surest guidance draws,  
 And thence inlighten'd forms his sacred laws.  
 Not of those tastes I speak, that in the head  
 Are on the surface of opinion bred.  
 O shame! that o'er the heart of man to reign  
 Such worthless tyrants e'er the pow'r should gain,  
 As love of glitter, or the love of pelf,  
 By which he lives defrauded of himself:  
 Lost is to him by far his nobler part,  
 Those nicer tender luxuries of heart,  
 To which the true voluptuary knows,  
 Sensation-self its highest relish owes.'

He ridicules the unworthy pleasures of the great in the following spirited manner :

' Leave, leave them to their horses, drabs and dice,  
 Dogs, cards, and ev'ry folly ; ev'ry vice.  
 O leave them to themselves : together pack :  
 One chimney-sweeper can't another black.  
 They love to take as bad as what they give ;  
 And cannot well without each other live ;  
 Nonsense their element : fool pines for fool:  
 A man of wit among them's out of rule,  
 And jars a whole collection, where misplac'd,  
 He, like sepulchral lamps, gives light in waste.  
 Sense falls on minds by trifles all engross'd,  
 Like genial show'rs on barren deserts, lost.'

' But I grow sick. Let's leave St James's tombs,  
 With all who rot in 'bove-ground catacombs :  
 To other scenes of folly turn your eyes :  
 Wherever man is, scenes of folly rise.  
 Mark Germany ! all seeth'd in her own blood,  
 While graciously she's told 'tis for her good,  
 And honor too, to have her vitals made,  
 A poultice for some prince's vapor'd head.  
 O curst ambition ! that with iron-mask  
 O'er thy foul face, hast th'impudence to ask  
 God's images for victims to thy guilt ;  
 For thee such streams of human gore are spilt !  
 For thee the widows, orphans piercing cries,  
 Oh may they not in vain, ascend the skies !  
 O thought that shocks ! not execrate who can  
 This worse than wolfishness of man to man ?  
 That to their death, in various tortures, brings,  
 Thousands and thousands better men than kings.'



In short, we will venture to say, that were the whole letter disjointed into plain prose, it would make a most spirited and manly composition, and would be adapted to the tastes of a greater variety of readers than in its present form; the most indifferent judge is capable of discovering unharmonious poetry, but few are capable of relishing vigorous and manly sentiment.

Art. 34. *Chrysal; or, the Adventures of a Guinea. Wherein are exhibited Views of several striking Scenes, with curious and interesting Anecdotes of the most noted Persons in every Rank of Life, whose Hands it passed through in America, England, Holland, Germany, and Portugal. In 2 Vols. By an Adept. 12mo. Price 6s. Becket.*

Had this author wrote more from nature, and less from reflection, he might deserve a place in the literary list, above mediocrity. With a solid judgment, and some genius, the author would be more regarded, had he viewed nature in a more favourable light. Traffic's character convinces us, that he is capable of high-colouring; but we are shocked with the enormity of crimes, so monstrous and disgraceful to the human species. The picture of the jesuits is strong, but as it exceeds what the utmost villainy can effect, the satyrift loses his aim. In a word, we hope, for the sake of humanity, that the writer has beheld nature reflected by a false mirror.

Art. 35. *An Odd Letter, on a most interesting Subject, to Miss K—F—h—r. By Simon Trusty, Esq; Recommended to the Perusal of the Ladies of Great Britain. Pr. 6d. Williams.*

This celebrated lady was never addressed in such a manner before, as to *honesty* at least: though the author is far from wanting elegance, the decent and candid manner in which he writes, merits some attention, and his regard for the interest of virtue and honour in the fair, still more; and though we may be a little dubious, what good effect it may have on the lady to whom it is particularly addressed, yet we cannot but hope it may answer a good purpose to others; on that account we join with the author, in recommending it to the perusal of the ladies of Great Britain.

Art. 36. *A Consolatory Letter to a Noble Lord. 8vo. Pr. 1s. Hooper.*

Shewing, that in nature there is not a more insolent, hardened, and unfeeling wretch than a hackney-writer, not even excepting a hackney-coachman.

Art.

- Art. 37. *Military Maxims : or, the Standard of Generalship. Addressed to a British Commander. By an Officer in a Marching Regiment.* 8vo. Pr. 1s. Morley.

If this noble captain's heart be no stronger than his head, the Lord have mercy on him in the day of battle.

- Art. 38. *Conjectures on the present State of Affairs in Germany. Containing, Remarks on the Conduct of his Prussian Majesty; and the Probability of his concluding a safe and honourable Peace. By an Impartial Hand.* 8vo. Pr. 1s. Becket.

This is a specious spongy production, calculated to vibrate on the Pia Mater of a coffee-house politician, and extract sound from the sonorous drumhead of one of those noisy orators; the pests of all sober-minded persons, who would sip their tea in quiet, and scan, unmolested, the elegance, the wit, the learning, the candor, and *incommensurable* beauties of a *Craftsman*. To compare the state of each of the belligerent powers in times of peace with their present situation; to deduce from thence an estimate of their natural and acquired strength to prosecute the war; and, if there be any certainty in political foresight, to prophecy the event, is the laudable design of this profound oracle.

- Art. 39. *Letters from Juliet Lady Catesby, to her Friend Lady Henrietta Campley. Translated from the French.* 12mo. Pr. 3s. Doddsley.

Some months since we gave an account of this work as a foreign publication; it would be unnecessary, therefore, to say more than, that the translation is well executed, and the delicacy of thought and expression in the French original, happily preserved in the English version.

- Art. 40. *The Life and Adventures of a Cat. By the late Mr. Fielding.* 12mo. Pr. 2s. 6d. Minors.

Dullness here assumes the garb of wit; a worthy inhabitant of Grub-street would palm himself upon us for the identical Henry Fielding, Esq; of facetious memory; but, unhappily for him, like his long-eared progenitor, he betrays himself by his braying.

*Asinaeque paternum nomen vertat in risum.*